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THE FIRST PART
OF
XENOPHON'S MEMORABILIA
OF

SOCRATES,

WITH A LITERAL

INTERLINEAR TRANSLATION;

ILLUSTRATED WITH NOTES:

ON

THE PLAN RECOMMENDED BY MR. LOCKE.



SECOND EDITION.



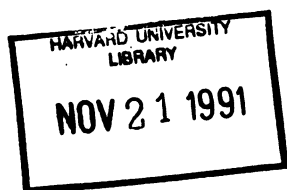
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1991



GREEK SERIES.

XENOPHON'S MEMORABILIA.

LONDON :
Printed by Littlewood and Co.
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PREFACE.

HAVING already furnished some specimens of Greek Classics in the province of Poetry, recommended no less by their attractive subject-matter, than by their easiness of construction and purity of diction—we proceed to introduce the young student to an acquaintance with some of the Prose writers of Greece: and the acknowledged excellence of Xenophon in simplicity and elegance of style, seem to point him out as an appropriate author with whom to enter upon this department. It may, to some, appear open to objection, that we should not have commenced our Series with prose composition in preference to verse, in order to proceed from the less to the more artificial arrange-

ment of words in a sentence; but to those who are informed that it is the chief intention of those early parts of the system, to familiarize the learner with the forms and sounds of Greek and Latin words, by fixing his attention on the detail of some interesting story, the course we have pursued can scarcely be a subject of surprise—considering that, besides the nature of poetical *materiel*, regularity of metre is a powerful auxiliary to impress those words upon the memory, while the majesty and harmony of verse is well calculated to convey a favourable notion of the power and flexibility of the language. Nor does it follow of necessity that the style of poetry must be more involved in its construction, than that of Prose composition; and we question if the parts which we have chosen would bear out such an imputation. It is not requisite, however, that this point should here be brought to issue. By the method we adopt, the whole difficulty of construction is entirely thrown out of consideration, the words being all arranged in the Interlinear Translation according to their natural order of succession; and it is therefore perfectly indifferent, as far as regards perspicuity of sense, which style of composition is earlier presented to the young student.

These observations being premised, not so much for the purpose of explaining the appearance of

Xenophon at this time, as to account for his appearance having been hitherto delayed, a few words may be expected on the subject of the particular work now selected in its turn as a part of our Greek Series. The various writings of this distinguished philosopher and historian are so replete with beauties, both of matter and of manner, peculiar to the respective intention of each, that it would be difficult to say which of his several productions were most proper to initiate the learner in the study of morality or history, embellished by the graces of Attic phraseology. Where all possess such pressing claims, we must be allowed to be guided in the choice by minor considerations, and to select that composition which seems best adapted to our particular plan, of giving but small portions of an author at a time. The present work, entitled *Ἀπομνημονεύματα Σωκράτους*, or MEMOIRS OF SOCRATES, which modern Latinists have rendered *Memorabilia Socratis*, appears better calculated to bear this division into distinct parts, from the incidents and conversations herein recorded being in some measure unconnected with each other. It may be almost superfluous to state, that Xenophon compiled these records for the vindication of Socrates, his own revered instructor, from the foul calumnies which the envy of some of his fellow-citizens had propagated against him. The work

is divided into distinct chapters, sometimes without any great regard to the order of their succession — separately examining and confuting the specific charges brought against Socrates, and recounting particulars of his manners and discourses, in support of his fair claim to the praise of an unblemished life.

It is well known that one favorite method of argumentation adopted by Socrates, was a repetition of interrogatories addressed to the party he wished to instruct or to confute, — thus convincing his hearers not so much by his own assertions, as by the inevitable admissions of his adversary. Consequently a great part of the present work will be found to consist of alternate question and answer, which variety imparts a liveliness to the discussion of subjects, that might be less attractive if presented in a more didactic form.

This peculiarity in the style of composition leads us to say a few words on the subject of the translation. It is observable in all languages, that the nearer any discourse approaches to the familiar phraseology of common life, the more idiomatic the form in which it will appear: and although Xenophon is very far from being the most idiomatic of Attic writers, yet the peculiar forms of speech, which easy dialogue admits in any one language, are generally difficult to be expressed in another, at

the same time, with precision and with neatness. We have considered that, in a work like this, the former consideration is of far more importance than the latter, and have therefore been chiefly solicitous to express the whole and sole meaning of our author, without any affectation of extraneous refinement. It must be confessed, however, that in some instances of Greek particles, commonly called *expletives*, no single English words can precisely represent their particular force; so that in these it is sometimes only possible to give their general meaning, to be modified according to their occasional use. Another slight difficulty attending the literal translation of Greek, consists in the expression of its participles, which cannot always be rendered in the same form in English, with that perspicuity which the various inflections of the Greek cases never fail to secure in the original.

It will be found, however, here, as in our other volumes, that, whenever any licence has been taken in the Text, the closely literal translation has been carefully subjoined in a Note, to prevent any misconception of the real construction of the original expression. In like manner, other Notes also have been added, of more distant relation to the common rules of grammar, whenever a remark seemed necessary to explain any anomaly of lan-

guage, or to illustrate an allusion otherwise obscure to the English reader. For it cannot be denied that a literal translation, however faithful, will not always express, at the same time, forcibly and neatly, the sense of a Greek or Latin author. Besides the numerous peculiarities of diction which every language must exhibit, we find in ancient productions many references to customs and opinions, to which modern ages furnish nothing quite analogous; so that on some occasions it is necessary to depart a little from the letter of the original, in order to preserve its spirit, and to reconcile apparent incongruities.

By means of this small part of the writings of Xenophon, we propose to introduce the student to a familiarity with the genius of the Attic dialect. Let it not be thought too limited a portion of our author to insure so extensive an acquaintance. Whoever would allege, as an impediment, this narrowness of range in the earlier stages of our progress, has yet to learn the object we propose to be attained by following the course to its ultimate conclusion. We profess not to furnish complete translations of entire works to facilitate the comprehension of the subject-matter of some few relics of antiquity. This practice has already too long been adopted, without any real advantage to the

classical student, to encourage the hope that, independent of all co-operation, it could ever be effective in the promotion of sound scholarship. Such productions, regarding only a general expression of the sense of any passage, without notice of those apparent anomalies in which every ancient writer must abound, can at any rate convey but a vague notion of the character of the language they pretend to represent: and as they only tend to give a superficial knowledge of the matter treated by each author, it is not wonderful that the use of translations has been stigmatized as prejudicial to the interests of genuine learning. Our object, on the contrary, is to make the knowledge which is gained by these Interlinear Translations, not a substitute for scholarship, but a medium for its attainment. We do not give versions of whole authors at once, which would satiate rather than stimulate curiosity, and thereby destroy one of the strongest incentives to independent exertion: we give but a small portion of each, at the commencement; and this, rather as a ground-work, on which to found a system of general instruction in the language, than as a fancied embellishment for some particular department of classic literature. To the fuller development of this system, it is our intention to make each succeeding volume effectively subservient; and if, instead of now reviving jejune and inac-

curate translations, which have hitherto justly been neglected as the bane of scholarship, we can use our Interlinear versions, as a powerful though simple instrument to prepare the young learner to execute alone the duties of a scholar,—we shall consider that the time has not been misemployed, which has been devoted to the advancement of a branch of learning, so confessedly important in the education of a gentleman.

THE FIRST BOOK
OF
XENOPHON'S MEMORABILIA.

CHAP. I.*

Πολλακις εθουμασα, τισι λογοις οί
Often have-I-wondered, with-what reasons those-who
γραφαμενοι† Σωκρατην ποτε επεισαν Αθηναιους,
indicted Socrates ever persuaded the-Athenians,
ώς ειη αξιος θανατου τῇ πολει. Γαρ ἡ
that he-was deserving of-death from-the state. For the
γραφη μεν κατα αυτοῦ ἦν τις τοιαδε·
indictment indeed against him was somewhat of-this-kind :

* The Dialect employed by Xenophon is the *Attic*, which is the most elegant of the four : and in this he may almost be considered as the model in easy and familiar style.

† The literal translation of the participle " having indicted " is so remote from common use, that it seems allowable to substitute a more received form of expression when exactly equivalent. The accusation being always laid before the judges in a *written* form, the verb γραφω, like our own word " indict," came to be used equally for *writing* and *accusing*.

Σωκρατης αδικει, ου νομιζων θεους
 Socrates violates-law, in-not acknowledging gods
 ούς-μεν* ή πολις νομιζει, δε εισφερων έτερα
 whom the state acknowledges, but introducing other
 καινα δαιμονια· δε αδικει και διαφθειρων
 new deities: and he-violates-law also in-corrupting
 τους νεους.
 the young-men.

Πρωτον μεν ουν, ποιη τεκμηριω ποτε
 First indeed then, what-sort-of proof ever
 εχρησαντο ως ουκ-ενομιζεν θεους ούς
 have-they-used that he-acknowledged-not gods whom
 ή πολις νομιζει; γαρ ην φανερος τε †
 the state acknowledges? for he-was visible both
 θυων, ‡ πολλakis μεν οικoi, δε πολλakis επι
 sacrificing, often indeed at-home, but often on
 των κοινων βωμων της πολεως· και ουκ-
 the public altars of-the state; and he-was-
 ην αφανης χρωμενος μαντικῃ, γαρ διε-
 not unobserved using divination, for it-had-been-
 τεθρυλλητο, ως Σωκρατης φαιη το
 whispered-about, that Socrates said that-the

* The conjunctions *μέν* and *δέ* are regularly put in propositions, or with words, which are opposed to each other, or only mutually correspond, where in translation they are not expressed at all, or only the latter, *δέ*.

† Hereafter *τε* will retain its proper place as an enclitic particle; as likewise occasionally some other conjunctions.

‡ *φανερως*, and similar adjectives, combined with a participle, may often with more clearness be rendered adverbially, thus — “ he *openly* sacrificed:” the participle *θυων* expressing the *action*, with reference to which the words *φανερως* *ην* determine the *condition* or *quality*.

δαίμονιον σημαίνει ἑαυτῷ. Ὅθεν δη,
 deity used-to-give-signs to-himself. Whence in-truth,
 καὶ μάλιστα, δοκοῦσιν μοι αἰτιασασθαι αὐτον
 and chiefly, they-seem to-me to-have-charged him
 εἰσφέρειν καινὰ δαίμονια. Δε ὁ εἰσέφερε
 with-introducing new deities. But he introduced
 οὐδὲν καινότερον τῶν ἄλλων, ὅσοι,
 nothing newer than-the rest-of-men, as-many-as,
 νομιζόντες μαντικὴν, χρῶνται οἰωνοῖς-τε, καὶ
 recognizing divination, make-use-of auguries, and
 φήμαις, καὶ συμβολαῖς, καὶ θυσίαις· γὰρ οὗτοι-τε
 omens, and conjectures, and sacrifices: for both-these
 ὑπολαμβάνουσιν, οὐ τοὺς ορνίθας, οὐδὲ τοὺς
 suppose, not that-the birds, nor those
 ἀπαντῶντας εἶδεναι τὰ συμφέροντα τοῖς
 meeting-them know the things expedient for-those
 μαντευομένοις, ἀλλὰ τοὺς θεοὺς σημαίνειν αὐτὰ
 divining, but that-the gods signify them;
 δια τούτων· καὶ ἐκεῖνος οὕτως ἐνομιζεν. Ἀλλὰ
 through these; and he so recognized. But
 οἱ-πλείστοι μὲν φασιν ἀποτρεπεσθαι-τε
 most-men indeed say that-they-are-both-diverted-from
 καὶ προτρεπεσθαι, ὑπο-τε τῶν ορνίθων καὶ
 and urged-to measures, both-by the birds and
 τῶν ἀπαντῶντων· δὲ Σωκράτης, ὥσπερ ἐγινώσκει,
 those meeting-them; but Socrates, as he-perceived,
 ἔλεγε οὕτως. Γὰρ εἶπε το δαίμονιον
 spoke accordingly. For he-said that-the deity
 σημαίνειν. Καὶ πολλοῖς τῶν ξυνοντων*
 gives-signs, And to-many of-those who-were-with-him

* Literally — “ of those being with him.” — See note about principles in the first page.

προγορευε ποιῆν τα-μεν, μη ποιῆν τα-δε,
 he-prescribed to-do some-*things*, not to-do others,
 ὥς τοῦ δαιμονίου προσημαινοντος· και τοῖς-μεν
 as-if the deity *were*-presignifying: and those
 πειθομενοις αὐτῷ συνεφερε,* τοῖς-δε μη
 obeying him gained-advantage, but-those not
 πειθομενοις μετέμελε. Καιτοι τις ουκ-αν-
 obeying repented. Indeed who would-
 ὁμολογήσειεν αὐτον βουλεσθαι φαίνεσθαι τοῖς
 not-confess that-he used-to-wish to-appear to-those
 συνοῦσιν μητε ἡλιθιον μητε ἀλαζονα; Δε
 who-were-with-*him* neither senseless nor arrogant? But
 αν-εδοκει αμφοτερα ταῦτα, εἰ προαγορευων
 he-would-have-seemed both these, if prescribing-
 ὥς φαινομενα ὑπο Θεοῦ, εἶτα
measures as-if being-shown by God, afterwards
 ἐφαινετο ψευδομενος. Δῆλον οὖν ὅτι
 he-had-appeared deceived. *It-is-evident* then that
 ουκ-αν-προελεγεν, εἰ-μη ἐπιστευεν ἀλη-
 he-would-not-have-predicted, unless he-believed he-
 θευσειν. Δε τις αν-πιστευσειεν
 should-speak-true. But who would-have-given-credence
 ταῦτα ἀλλῷ ἢ Θεῷ; δε πιστευων
 in-these-*things* to-another than God? and giving-credence
 θεοῖς, πῶς ουκ-ενομιζεν θεους εἶναι;
 to-gods, how did-he-not-acknowledge gods to-exist?
 Ἀλλὰ μὲν ἐποiei και τα-δε προς τους-
 But in-reality he-acted also thus toward his-

* The construction is—"To those obeying him it *advantaged*, but to the others it *repented*."

ἐπιτηδείους* γὰρ τα-μεν ἀναγκαῖα*
 intimates : namely the-*things* of-certain-event
 συνεβούλευε καὶ πράττειν, ὥς ἐνομι-
 he-advised-*them* also to-do, according-as he-consi-
 ζεν ἀν-πραχθῆναι† ἀριστα· δε περὶ
 dered that-they-would-be-done best ; but concerning
 τῶν ἀδηλων ὅπως ἀν-ἀποβῆσοιτο; ἐπέμπευ
 the-*things* ineident how they-would-result, he-sent
 μαντευσομένους εἰ ποιητέα.
them-about-divining whether *they-were*-to-be-done.

Καὶ ἐφη τοὺς μέλλοντας οἰκῆειν
 And he-said that-those intending to-inhabit
 οἰκοὺς-τε καὶ πόλεις καλῶς, προσδεῖσθαι
 both-houses and cities reputably, have-need
 μαντικῆς. Γὰρ γενεσθαι τεκτονικόν-μεν,‡ ἢ
 of-divination. For to-become skilful-in-building, or
 χαλκευτικόν,§ ἢ γεωργικόν, ἢ ἀρχικόν
 -in-manufacture, or -in-agriculture, or -in-government
 ἀνθρώπων, ἢ ἐξεταστικόν ἢ λογιστικόν τῶν-τοιούτων
 of-men, or -in-examining or -computing such
 ἐργῶν, ἢ οἰκονομικόν, ἢ στρατηγικόν,
 works, or -in-managing-a-house, or -in-leading-an-army

* ἀναγκαῖα, " things necessary," in the *logical* sense of the word,
 i. e. *not contingent*.

† The particle *αν* has a very extensive power ; and though often
 apparently redundant with the subjunctive mood, in other combina-
 tions it sometimes entirely alters the meaning of a sentence, impart-
 ing a sense of *futurity* to the *past* tense of the verb. — See page 11,
αν κινήσῃναι, &c.

‡ Adjectives in *ικος* commonly express *fitness* or *qualification* for
 any thing ; and take the following substantive in the genitive case.

§ From *χαλκευτης*, originally " a worker of copper."

—παντα τα-τοιαῦτα μαθηματα ενομιζεν
 — all such acquirements he-acknowledged
 ειναι αίρετα γνωμη και ανθρωπον· τα-δε
 to-be attainable by-the-prudence even of-man; but-the
 μεγαιστα εν τουτοις εφη τους θεους
 main-results in these he-said that-the gods
 καταλειπεσθαι εαυτοῖς, ὧν ουδεν εἶναι
 reserve to-themselves, of-which nothing is
 δηλον τοις-ανθρωποις. Γαρ ουτε τῷ καλῶς
 manifest to-men. For neither to-one well
 φυτευσαμενψ* αγρον, δηλον ὅστις
 having-planted-for-himself a-field, is-it-manifest who
 καρπωσεται· ουτε τῷ καλῶς
 will-gather-for-himself-the-fruit; nor to-one well
 οικοδομησαμενψ οικιαν, δηλον ὅστις οικη-
 having-built-himself a-house, it-is-manifest who will-in-
 σει· ουτε τῷ στρατηγικῷ, δηλον
 habit-it; nor to-one fit-to-lead-an-army, is-it-manifest
 εἰ συμφερεῖ στρατηγεῖν· ουτε τῷ
 whether it-is-expedient to-lead-an-army; nor to-one
 πολιτικῷ, δηλον εἰ συμφερεῖ
 fit-for-state-affairs, is-it-manifest whether it-is-expedient
 προστατεῖν τῆς πολεως· ουτε τῷ γημαντι
 to-preside-over the state; nor to-one having-married
 καλην, ἵνα ευφραινηται, δηλον
 a-beautiful-woman, that he-may-be-well-pleased, it-is-manifest
 εἰ δια ταυτην ανιασεται· ουτε
 whether through her he-will-bring-himself-sorrow; nor
 τῷ λαβοντι κηδεστας δυνατους
 to-one having-taken as-marriage-relatives men-powerful

* All these verbs in the *middle* voice imply that the subject acts for itself.

εν τῇ πολει, δῆλον εἰ δια τουτους
 in the state, *is-it*-manifest whether through these
 στερησεσθαι τῆς-πολεως. Δε τους οιομενους
 he-will-deprive-himself of-citizenship. But those thinking
 μηδεν τῶν-τοιουτων εἶναι δαιμονιον,
 that-not-one of-such-things is influenced-by-the-deity,
 αλλα παντα τῆς-ανθρωπινης γνωμης, εφη,
 but that-all *depend-on* human prudence, he-said,
 δαιμονῶν· δε και τους μαντεομενους
 are-mad; and also that-those using-divination *in-things*-
 ἃ οἱ θεοι εδωκαν τοῖς-ανθρωποις διακρινειν
 which the gods have-granted to-men to-discern
 μαθοῦσι, δαιμονῶν· οἷον, εἰ τις περω-
 by-learning, are-mad; for-instance, if any-one should-
 τωη, ποτερον κρεῖττον λαβειν επι ζευ-
 inquire, whether *it-is*-better to-take on-to a-
 γος* επισταμενον ἥνιοχεῖν, η μη-
 chariot one-knowing-how to-hold-the-reins, or one-
 επισταμενον· η ποτερον κρεῖττον λαβειν επι
 not-knowing; or whether *it-is*-better to-take on
 την-ναῦν επισταμενον κυβερνᾶν, η μη-
 ship-board one-knowing-how to-guide-the-helm, or one-
 επισταμενον· η ἃ ἐξεστιν εἰδεναι
 not-knowing; or *in-things*-which it-is-possible to-know
 αριθμησαντας† η μετρησαντας η στησαντας· τους
 by-numbering or measuring or weighing; those

* ζευγος, literally *yoke*, from the verb ζευγνυμι, to join.

† The construction is — “which it is possible *that they* having numbered, &c. should know.” The dative case after the verb *ἐξεστιν* would, however, be more regular than the accusative, as in page 8, τοῖς βουλομένοις εἶν.

πυνθανομενους τα-τοιᾶντα παρα τῶν θεῶν
 inquiring such-things from the gods
 ἡγείτο ποιεῖν αἰεμίςτα· δε εφη, ἅ
 he-considered to-do unrighteously : but he-said, what-things
 μεν οἱ θεοι εδωκαν ποιεῖν μαθοντας,
 indeed the gods have-granted-men to-do by-learning,
 δεῖν μανθάνειν· ἅ-δε εστι μη δηλα
 they-ought to-learn ; but-what-things are not manifest
 τοῖς-ανθρωποις, πειρᾶσθαι δια μαντικῆς πυν-
 to-men they ought to-try through divination to-
 θανεσθαι παρα τῶν θεῶν· γαρ τους θεους
 inquire from the gods ; for that-the gods
 σημαινειν οἷς-αν ὤσιν ἰλεψ.
 give-signs to-whomsoever they-be propitious.

Ἄλλα μην ἐκεῖνος γε* ἦν αει μεν εν
 But in-truth he at-least was always indeed in
 τῷ φανερω· γαρ πρωῒ-τε ηρι εις
 the open-view ; for both-in-the-morning he-went to
 τους περιπατους και τα γυμνασια, και
 the walks and the places-of-exercise, and
 αγορᾶς πληθουσης ἦν φανερος ἐκεῖ, και αει
 the-forum being-full he-was visible there, and ever
 το λοιπον τῆς ἡμερας ἦν ὅπου μελλοι
 the remainder of-the day he-was where he-would-be-likely
 συνεσεσθαι πλειστοις. Και ελεγε μεν ὡς-το-πολυ,
 to-be-with most-people. And he-spoke indeed in-general,
 τοῖς-δε βουλομενοις ἐξῆν ακουειν.
 and-for-those wishing it-was-possible to-hear.

* The particle γε has commonly a restrictive force ; but the precise extent of its signification, like that of many other Greek particles, can scarcely be defined by any single English term.

Δε οὐδεις πωποτε εἶδεν Σωκρατους ουτε
 But no-one at-any-time saw Socrates either
 πρᾶττοντος, ουτε ηκουσεν λεγοντος ουδεν*
 doing, or heard him-speaking aught
 ασεβες ουδε ανοσιον· γαρ ουδε περι τῆς
 irreligious or unholy: for neither concerning the
 φυσικῶς τῶν-παντων, ἥπερ οἱ-πλείστοι τῶν-αλλων,
 nature of-all-things, as most of-the-rest,
 διελεγετο, σκοπῶν ὅπως εχει ὁ-καλοῦμενος
 did-he-discourse, considering how exists what-is-called
 Κοσμος ὑπο τῶν σοφιστῶν, και τισιν αναγκαις
 the-World by the Sophists, and by-what necessities
 ἕκαστα τῶν ουρανιων γιγνεται· αλλα
 each of-the heavenly-bodies are-produced: but
 και-απεδεικνυε τους φροντιζοντας τα-τοιαῦτα
 he-even-demonstrated those studying such-things
 μωραινοντας· Και πρῶτον εσκοπει (περι) αὐτῶν,
 to-be-doating. And first he-considered of-them,
 ποτε, ποτε νομισαντες ηδη ἱκανῶς εἶδεναι
 whether, ever assuming-that-they already sufficiently know
 τα-ανθρωπινα, ερχονται ἐπὶ το-φροντίζειν περι
 human-affairs, they-come to the study of
 τῶν-τοιούτων· η παρεντες τα-μεν-ανθρωπινα, δε
 each-things; or neglecting human-objects-indeed, but
 σκοποῦντες τα δαιμονια, ἡγοῦνται πρᾶττειν
 considering the divine, they-suppose that-they-are-doing
 τα προσηκοντα· Δε εθαυμαζε εἰ εστι
 the-things belonging-to-them. But he-wondered that it-is
 μη φανερον αὐτοῖς, ὅτι εστιν οὐ δυνατον ανθρωποις
 not evident to-them, that it-is not possible for-men

* οὐδεις—ουδεν, no one—nought; two or more negatives, according to the Greek idiom, strengthening the negation.

εὐρεῖν ταῦτα· ἐπεὶ καὶ τοὺς μεγίστου
 to-discover these *things*; since even those most-highly
 φρονούντας ἐπὶ τῷ-λεγεῖν περὶ του-
 minded on-account-of the-speaking about these-
 των δοξαζειν οὐ τα αὐτα ἀλλήλοις· ἀλλὰ
things conceive not the same with-each-other; but
 προς ἀλλήλοις διακεῖσθαι ὁμοίως τοῖς-
 compared-with each-other are-placed on-an-equality with-
 μαινομένοις. Γὰρ τῶν-τε μαινομένων τοὺς-μεν
 madmen. For both-of-the mad some
 δεδιέναι οὐδὲ τα δεινά, τοὺς-δὲ φοβεῖσθαι
 dread not-even the *things* dreadful, but-others fear
 καὶ τα μὴ φοβερά· καὶ τοῖς-μεν οὐδὲ ἐν
 even those not formidable: and to-some not-even in
 οὐλοῦσιν δοκεῖν εἶναι αἰσχρὸν λεγεῖν ἢ
 a-multitude does-it-seem to-be indecent to-speak or
 ποιεῖν ὅτιοῦν, τοῖς-δὲ δοκεῖν εἶναι-
 do any-thing-whatever, but-to-others it-seems that-
 οὐδὲ-ἐξιτητεον* εἰς ἀνθρώπους· καὶ
 they-should-not-even go-forth among men: and
 τοὺς-μεν τιμᾶν οὐτε ἱερόν, οὐτε βωμόν, οὐτε
 some honour neither temple, nor altar, nor
 οὐδὲν ἄλλο τῶν θεῶν· τοὺς-δὲ
 aught else of-the *things* divine; but-others
 σεβέσθαι καὶ λίθους καὶ ξύλα τα-τυχόντα,
 worship even stones and logs whatever-fall-in-their-way,
 καὶ θηρία· τῶν-τε μεριμνῶντων
 and wild-beasts: And-of-those carefully-meditating
 περὶ τῆς φύσεως τῶν-παντων, τοῖς-μεν
 concerning the nature of-all-things, to-some

* εἶναι οὐδὲ ἐξιτητεον, that-it-is not-even to-be-gone-forth-by-them,

δοκεῖν το-ον εἶναι ἐν μονον* τοῖς-δε,
 it-seems that-what-exists is one only, but-to-others,
 ἀπειρα το-πλήθος.† και τοῖς-μεν παντα
 infinite in-multitude; and to-some that-all-things
 αἰ κινεῖσθαι, τοῖς-δε οὐδεν ποτε
 always are-being-moved, but-to-others that-nothing ever
 ἀν-κίνηθῃναι· και τοῖς-μεν παντα γιγ-
 could-be-moved; and to-some that-all-things both-are-
 νεσθαι-τε, και ἀπολλυσθαι, τοῖς-δε οὐδεν
 being-produced, and are-perishing, but-to-others that-nothing
 ποτε οὔτε ἀν-γενεσθαι, οὔτε ἀπολεσθαι.‡ Δε
 ever either could-be-produced, or could-perish. But
 ἐσκοπεῖ περὶ αὐτῶν και τα-δε· ἄρα,
 he-considered concerning them also these-things: whether,
 ὥσπερ οἱ μανθάνοντες τα-ανθρώπεια ἡγούνται
 as those learning human-matters supposing
 ποιησὶν τοῦτο, ὅτι-αν μαζῶσιν
 that-they-shall-make this, whatever they-may-have-learnt,
 ἑαυτοῖς-τε και ὅτῃ-αν § τῶν-ἀλλων βου-
 both-for-themselves and for-whomsoever of-others they-
 λωνται, οὕτω και οἱ ζητοῦντες τα θεία,
 may-wish, thus also those seeking the divine,

* Alluding to conflicting notions of philosophers respecting the *materiel* of the universe; whether the whole mass consisted of *one and the same matter* differently modified by *accident*, or was divisible into *numberless particles of matter* differing *essentially* in their nature.

† The accusative case is often used alone after adjectives, the preposition *κατα* being understood, as *κατα το πλήθος*.

‡ This change of tense should be observed; the *present* marking the continuance of an action, the *aorist* having no reference to duration of time.

§ ὅτῃ is here used for ὥτινι, as ὅτου below for οὕτινος.

εὐρεῖν ταῦτα· ἐπεὶ καὶ τοὺς μεγίστον
 to-discover these-things; since even those most-highly
 φρονούντας ἐπὶ τῷ-λεγεῖν περὶ του-
 minded on-account-of the-speaking about these-
 των δοξάζειν οὐ τα αὐτα ἀλλήλοις· ἀλλὰ
 things conceive not the same with-each-other; but
 πρὸς ἀλλήλοις διακεῖσθαι ὁμοίως τοῖς-
 compared-with each-other are-placed on-an-equality with-
 μαινομένοις. Γὰρ τῶν-τε μαινομένων τοὺς-μεν
 madmen. For both-of-the mad some
 δεδιέναι οὐδὲ τα δεινά, τοὺς-δὲ φοβεῖσθαι
 dread not-even the-things dreadful, but-others fear
 καὶ τα μὴ φοβερά· καὶ τοῖς-μεν οὐδὲ ἐν
 even those not formidable: and to-some not-even in
 ὄχλῳ δοκεῖν εἶναι αἰσχρὸν λεγεῖν ἢ
 a-multitude does-it-seem to-be indecent to-speak or
 ποιεῖν ὅτιοῦν, τοῖς-δὲ δοκεῖν εἶναι-
 do any-thing-whatever, but-to-others it-seems that-
 οὐδὲ-ἐξίτητεον* εἰς ἀνθρώπους· καὶ
 they-should-not-even go-forth among men: and
 τοὺς-μεν τιμᾶν οὐτε ἱερόν, οὐτε βῶμον, οὐτε
 some honour neither temple, nor altar, nor
 οὐδὲν ἄλλο τῶν θείων· τοὺς-δὲ
 aught else of-the-things divine; but-others
 σεβέσθαι καὶ λίθους καὶ ξύλα τα-τυχόντα,
 worship even stones and logs whatever-fall-in-their-way,
 καὶ θηρία· τῶν-τε μεριμνῶντων
 and wild-beasts: And-of-those carefully-meditating
 περὶ τῆς φύσεως τῶν-παντων, τοῖς-μεν
 concerning the nature of-all-things, to-some

* εἶναι οὐδὲ ἐξίτητεον, that-it-is not-even to-be-gone-forth-by-them,

δοκεῖν το-ον εἶναι ἐν μονον* τοῖς-δε,
 it-seems that-what-exists is one only, but-to-others,
 ἀπειρα το-πληθος.† και τοῖς-μεν παντα
 infinite in-multitude; and to-some that-all-things
 αἰ κινεῖσθαι, τοῖς-δε οὐδεν ποτε
 always are-being-moved, but-to-others that-nothing ever
 ἀν-κινηθῆναι· και τοῖς-μεν παντα γιγ-
 could-be-moved; and to-some that-all-things both-are-
 νεσθαι-τε, και ἀπολλυσθαι, τοῖς-δε οὐδεν
 being-produced, and are-perishing, but-to-others that-nothing
 ποτε οὔτε ἀν-γενεσθαι, οὔτε ἀπολεσθαι.‡ Δε
 ever either could-be-produced, or could-perish. But
 ἐσκοπεῖ περὶ αὐτῶν και τα-δε· ἄρα,
 he-considered concerning them also these-things: whether,
 ὥσπερ οἱ μανθάνοντες τα-ἀνθρωπεῖα ἡγούνται
 as those learning human-matters supposing
 ποιησὶν τοῦτο, ὅτι-αν μαθῶσιν
 that-they-shall-make this, whatever they-may-have-learnt,
 ἑαυτοῖς-τε και ὅτῃ-αν § τῶν-ἀλλων βου-
 both-for-themselves and for-whomsoever of-others they-
 λωνται, οὕτω και οἱ ζητοῦντες τα θεῖα,
 may-wish, thus also those seeking the divine,

* Alluding to conflicting notions of philosophers respecting the *materiel* of the universe; whether the whole mass consisted of *one* and the *same matter* differently modified by *accident*, or was divisible into *numberless particles of matter* differing *essentially* in their nature.

† The accusative case is often used alone after adjectives, the preposition *κατά* being understood, as *κατά το πλήθος*.

‡ This change of tense should be observed; the *present* marking the continuance of an action, the *aorist* having no reference to duration of time.

§ ὅτῃ is here used for *ᾧτινι*, as *ὅτου* below for *οὕτινος*.

νομίζουσιν, επειδαν : γνῶσιν αἷς
 assume, that- after they-shall-have-learnt by-what
 αναγκαις ἕκαστα γιγνεται, ποιησιν,
 necessities each are-produced, they-shall-make,
 όταν βουλονται, και ανεμους και ὕδατα και
 when they-wish, even winds and waters and
 ὥρας, και ὅτου-αν αλλου τῶν-τοιουτων δεων-
 seasons, and whatever else of-such-things they-
 ται; η ουδε ἐλπίζουσιν ουδεν-τοιούτο μεν,
 may-need? or do-not even-hope any-such-thing indeed,
 δε ἀρκεῖ αυτοῖς γινῶναι μονον,
 but it-is-sufficient for-them to-have-learnt only,
 ἥ ἕκαστα τῶν-τοιουτων γιγνεται;
 in-what-manner each of-such-things are-produced?

Περι τῶν μεν πραγματενομενων
 Concerning those indeed busying-themselves-about
 ταῦτα οὖν, ελεγεν τοιαῦτα· δε
 these-things therefore, he-spoke in-such-manner; but
 αυτος αει διελεγετο περι τῶν-ανθρωπειων,*
 he-himself always discoursed concerning human-matters,
 σκοπῶν, τι ευσεβες, τι ασεβες· τι
 considering what is-religious, what irreligious; what
 καλον, τι αισχρον· τι δικαιον, τι αδικον·
 honourable, what base; what just, what unjust;
 τι σωφροσνη, τι μανια· τι ανδρια,
 what is-soundness-of-mind, what madness; what manliness,

* Socrates confined his enquiries to those subjects which concern the proper conduct of life, as peculiarly *belonging to man*; without regard to abstract speculations which could never lead to practical advantage.

τι δειλία· τι πολις, τι πολιτικός· τι
 what cowardice; what a-state, what a-statesman; what
 αρχη ανθρωπων, τι αρχικός ανθρωπων·
 the-government of-men, what one fit-to-govern men;
 και περι τῶν αλλων, ἃ ἡγείτο
 and concerning the other-things, which he-supposed
 τους-μεν ειδοντας εἶναι καλους και αγαθους,
 that-those knowing are honourable and good,
 τους-δε αγνοούντας δικαιως αν-κεκλησθαι
 but-those not-knowing justly would-be-called
 ανδραποδωδεις.
 slavish.

Ὅσα-μεν οὖν ἦν μη φανερος
 In-whatever-things therefore he-was not evident
 ὁπως-εγινωσκεν, ουδεν θαυμαστον τους-
 what-notion-he-had, there-is-nothing wonderful that-the-
 δικαστας παραγνῶναι περι αυτοῦ ὑπερ τουτων.
 judges had-wrong-notions of him respecting these :
 ὅσα-δε παντες ηδεσαν, θαυμαστον, ει
 but-whatever all had-known, it-is-wonderful, that
 τουτων μη-ενεθυμηθησαν. Γαρ ποτε βου-
 these they-did-not-keep-in-mind. For formerly having-
 λευσας, και ομοσας τον βουλευτικον
 been-a-senator, and having-sworn the senatorial
 ὀρκον, εν ᾧ ἦν βουλευσειν
 oath, in which it-was-stated that-he-should-counsel
 κατα τους νομους, γενομενος επιστατης
 according-to the laws, having-been-made president
 εν τῷ δημῳ, τοῦ δημοῦ επιθυμησαντος
 in the popular-assembly, the people desiring
 αποκτεῖναι παρὰ τους νομους εννεα στρατη-
 to-put-to-death contrary-to the laws nine com-

γους παντας μιᾷ ψήφῳ,* οὐκ-ἠδελησεν ἐπιψη-
 manders all by-one vote, he-would-not let-them-
 φισαι, τοῦ-μεν δημοῦ οργιζομένου αὐτῷ, δε
 vote, *though*-the people *were*-enraged with-him, and
 πολλῶν, καὶ δυνατῶν, ἀπειλούντων· ἀλλὰ
 many, and *those*-powerful, *were*-threatening; but
 ἐποίησατο περὶ πλείονος εὐορκεῖν, ἢ
 he-accounted-*it* of more-*value* to-keep-his-oath, than
 χάρισσασθαι τῷ δήμῳ παρὰ το-δικαίον,
 to-gratify-for-his-own-sake the people contrary-to justice,
 καὶ φυλαξασθαι τοὺς ἀπειλοῦντας. Καί,
 and to-guard-himself-against those threatening. And-*well*,
 γὰρ ἐνομιζεν θεοὺς ἐπιμελεῖσθαι ἀνθρώπων,
 for he-acknowledged that-gods take-care of-men,
 οὐχ ὅν τροπον οἱ πολλοὶ νομίζουσιν. Γὰρ
 not in-what manner the multitude acknowledge. For
 οὔτοι μὲν οἰοῦνται τοὺς θεοὺς εἶδεναι τα-μεν,
 these indeed think that-the gods know some-*things*,
 εἶδεναι οὐκ τα-δε· δε Σωκράτης ἡγείτο θεοὺς
 know not others; but Socrates considered that-gods
 εἶδεναι παντα-μεν, τα-τε λεγόμενα
 know all-*things*, both-the-*things* which are being-spoken
 καὶ πραττομένα, καὶ τα βου-
 and which are being-done, and the-*things* which are being-
 λεγόμενα σιγῇ, δε παρῆναι πανταχοῦ, καὶ
 meditated in-silence, and are-present every-where, and

* Literally — “ with one pebble : ” small pebbles being used to ascertain the comparative number of the votes — in the same manner as our black and white balls. Before the use of pebbles they voted with *beans* : whence the latter term was often substituted in speaking generally of elections. See page 20.

σημαινειν τοῖς-ανδρωποις περι παντων τῶν
 give-signs to-men concerning all the
 ανθρωπειων.
 affairs-of-men.

Θαυμαζω οὖν, ὅπως Αθηναῖοι ποτε
 I-wonder therefore, how the-Athenians, ever
 επεισδησαν* Σωκρατην μη-σωφρονεῖν
 were-persuaded that-Socrates was-not-right-minded
 περι τους θεους, τον ουτε ποτε ειποντα
 concerning the gods, he neither ever having-said
 ουτε πραξαντα ουδεν ασεβες, δε και λεγοντα
 nor done aught irreligious, but both speaking
 και πραττοντα τοιαῦτα περι θεῶν, οἷα
 and doing such-things concerning gods, as
 τις και λεγων και πραττων ειη-τε,
 any-one both speaking and doing both-would-be,
 και νομιζοιτο ευσεβεστατος.
 and would-be-acknowledged most-religious.

* The Greeks do not distinguish *direct* and *indirect* questions, like the Latins, by different moods: one correspondent distinction however they do make in the change of ὅπως for πως, ὁποτερος for ποτερος, κ. τ. λ. as in Latin, *quisnam* for *quis*, &c.

CHAPTER II.

Φαίνεται-δε* και θαυμαστον μοι το-τινας
 It-appears also wonderful to-me that-any
 πεισθῆναι, ὥς Σωκράτης διεφθειρεν τους
 were-persuaded, that Socrates used-to-corrupt the
 νεους, ὁς, προς τοῖς εἰρημενοις,
 young-men, he-who, besides the-things said,
 πρῶτον-μεν ἦν ἐγκρατεστατος παντων ανθρωπων
 in-the-first-place was most-continent of-all men
 αφροδισιων και γαστρος· εἰτα προς χειμῶνι
 in-lusts and appetite; then with-regard-to cold
 και θερος† και παντας πονους, καρτερικωτατος·
 and heat and all toils, most-patient;
 ετι-δε προς το-δεῖσθαι μετριων, οὕτως
 and-further with-regard-to needing moderate-things, so
 πεπαιδευμενος, ὥστε κεκτημενος‡ πανυ μικρυ,
 disciplined, that though-possessing very little,

* It will be observed, that the particle δε is the second word in the opening sentence of every chapter in the book, except the first—perhaps, with one or two more exceptions, in all the four books of *Memorabilia*: It must therefore in this case be considered as an expletive, which no English translation can precisely represent.

† Literally — “with regard to winter and summer.”

‡ The accusative case would be more regular than the nominative before the infinitive mood εχειν.

εχειν πανυ ῥαδιως αρκοῦντα. Πῶς οὖν,
 he-had very easily sufficient. How therefore,
 αυτος ων τοιούτος, αν-εποιησεν αλλους
 himself being such, could-he-have-made others
 η ασεβείς, η παρανομους, η λιχνους,
 either irreligious, or law-breakers, or gluttonous,
 η ακρατείς αφροδισιων, η μαλακους προς
 or incontinent in-lusts, or effeminate with-regard-to
 το-πονείν. Αλλα μην επαυσεν πολλους τουτων,
 labor. But in-truth he-stopped many from-these,
 ποιησας επιδυμείν αρετῆς, και παρασχων
 having-made-them desire virtue, and having-afforded
 ελπιδας, αν επιμελῶνται ἐαυτῶν,
 hopes, if they-should-have-regard-to themselves,
 εσεσθαι* καλους και αγαθους. Καιτοι ουδε
 that-they-would-be honourable and good. And-yet not
 πωποτε ὑπεσχετο γε εἶναι διδασκαλος
 at-any-time did-he-undertake at-least to-be a-teacher
 τουτου, αλλα τῷ εἶναι φανερος ων
 of-this, but in-that he-was manifest being
 τοιούτος, εποιει τους συνδιατριβοντας
 such-a-man, he-caused those spending-their-time-with
 ἐαυτῷ, ελπιζειν γενησεσθαι τοιουσδε
 himself, to-hope that-they-should-become such
 μιμουμενους ἐκείνον. Αλλα μην αυτος-τε
 by-imitating him. But in-truth both-he-himself
 ουκ-ημελει και τοῦ σωματος, τους-τε αμελοῦντας
 did-not-neglect also the body, and-those neglecting-it

* The future tense is here used in the Greek, when we employ the conditional form ; the Greek language not always distinguishing between the direct and oblique mode of expression.

οὐκ ἐπηνει. Το-μεν-ὑπερπονεῖν οὖν ὑπερσε-
 he-did-not commend. To-overwork therefore after-
 θιοντα, ἀπεδοκιμαζε· δε ὅσα ἡ
 having-over-eaten, he-disapproved: but as-much-as the
 ψυχῇ δεχεται ἡδεως γε, το-εκπονεῖν ταῦτα
 soul receives with-pleasure at-least, to-work-off this
 ἱκανῶς, εδοκιμαζε. Γαρ εφη ταυτην την-ἔξιν
 sufficiency, he-approved. For he-said that-this habit
 ειναι ὑγιεινην-τε ἱκανῶς, και οὐκ-εμποδιζειν
 is both-wholesome enough, and does-not-impede
 την επιμελειαν τῆς ψυχῆς. Αλλα ἦν ου μὴν
 the care of-the soul. But he-was not surely
 θρνηπτικος γε, ουδε αλαζονικος, ουτε αμπεχονη,
 luxurious at-least, or ostentatious, either in-clothing,
 ουτε ὑποδεσει,* ουτε τῇ αλλῇ διαιτρ. Ουδε-ου
 or in-sandals, or in-the other modes-of-life. Neither
 μὴν εποιει τους συνοντας ερασιχρηματους
 surely did-he-make those with-him lovers-of-money
 γε· γαρ επανε τῶν-αλλων επιθυμιῶν
 at-least; for he-stopped-them from-other desires
 μεν, τους-δε επιθυμοῦντας ἑαυτοῦ
 indeed, and-from-those desiring his-own-company
 οὐκ-επραττετο χρηματα. Δε απεχομενος τουτου,
 he-did-not-exact money. But refraining from-this,
 ενομιζεν επιμελεῖσθαι ελευθεριας· τους-δε
 he-considered that-he-had-regard-to freedom; but-those
 λαμβανοντας μισθον τῆς-ὀμιλιας, απεκαλει
 receiving hire for-their-company, he-called

* ουτε αμπεχονη, ουτε ὑποδεσει, literally, "neither-in-wrap-
 ping-round, nor in-binding-under."

ανδραποδιστας ἐαυτῶν, δια το-εἶναι αναγκαῖον
 enslavers of-themselves, because it-was necessary
 αυτοῖς διαλεγεσθαι παρα ὧν αν-
 for-them to-discourse to-any-from whom they-might-
 λαβοιεν τον μισθον· Δε εδουμαζε, ει
 have-received the hire. But he-wondered, tha-
 τις επαγγελλομενος αρετην πραττοιτο αργυριον,
 any-one professing virtue should-exact silver,
 και μη νομιζοι ἐξειν το μεγαiston
 and not consider that-he-should-have the greatest
 κερδος, κτησαμενος αγαθον φιλον, αλλα
 gain, in-having-acquired a-good friend, but
 φοβοῖτο, μη ὁ γενομενος καλος και αγαθος
 should-fear, lest one become honorable and good
 ἐξοι μη* την μεγαιστην χαριν τῷ
 should-have not the greatest gratitude toward-one
 ευεργετησαντι τα μεγαιστα.† Δε Σωκρατης
 who-had-benefited-him in-the greatest-things. But Socrates
 επηγγειλατο μεν ουδενι πωποτε ουδεν-
 professed indeed to-no-one at-any-time any-
 τοιοῦτον· δε επιστευε τους τῶν ξυνον-
 such-thing; but he-trusted that-those of-the-persons who-
 των αυτῷ αποδεξαμενους ἀπερ αυτος
 were-with him who-had-adopted what-things he-himself

* The respective uses of the particles *ου* and *μη* may be thus distinguished: *ου* is employed when the whole proposition is to be negated; *μη*, when the negation is confined to one word only of the proposition.

† This expression might be rendered adverbially "most;" the accusative neuter of an *adjective* being frequently used in the sense of an *adverb*. *Superlatives* of adverbs are most frequently expressed by the neuter *plural* of adjectives, and *comparatives* by the neuter *singular*.

οὐκ-ἐπὶναι. Το-μεν-ὑπερπονεῖν οὖν ὑπερσε-
 he-did-not-commend. To-overwork therefore after-
 θιόντα, ἀπεδοκιμαζε· δε ὅσα ἡ
 having-over-eaten, he-disapproved: but as-much-as the
 ψυχή δεχεται ἡδεως γε, το-εκπονεῖν ταῦτα
 soul receives with-pleasure at-least, to-work-off this
 ἱκανῶς, εδοκιμαζε. Γαρ εφη ταυτην την-ἐξιν
 sufficiency, he-approved. For he-said that-this habit
 ειναι ὑγιεινήν-τε ἱκανῶς, καὶ οὐκ-εμποδίζειν
 is both-wholesome enough, and does-not-impede
 την ἐπιμελείαν τῆς ψυχῆς. Ἀλλὰ ἦν οὐ μὴν
 the care of-the soul. But he-was not surely
 θρυπτικός γε, οὐδὲ αλαζονικός, οὐτε ἀμπεχονρ,
 luxurious at-least, or ostentatious, either in-clothing,
 οὐτε ὑποδεσει,* οὐτε τῇ ἄλλῃ διαίτῃ. Οὐδὲ-οὐ
 or in-sandals, or in-the other modes-of-life. Neither
 μὴν ἐποιεῖ τοὺς συνοντας ἐρασιχρημάτων
 surely did-he-make those with-him lovers-of-money
 γε· γαρ ἐπαυε τῶν-ἄλλων ἐπιθυμιῶν
 at-least; for he-stopped-them from-other desires
 μὲν, τοὺς-δὲ ἐπιθυμοῦντας ἑαυτοῦ
 indeed, and-from-those desiring his-own-company
 οὐκ-ἐπράττετο χρήματα. Δὲ ἀπεχομενος τούτου,
 he-did-not-exact money. But refraining from-this,
 ἐνομιζεν ἐπιμελεῖσθαι ἐλευθερίας· τοὺς-δὲ
 he-considered that-he-had-regard-to freedom; but-those
 λαμβανοντας μισθὸν τῆς-ὀμιλίας, ἀπεκαλεῖ
 receiving hire for-their-company, he-called

* οὐτε ἀμπεχονρ, οὐτε ὑποδεσει, literally, "neither-in-wrap-
 ping-round, nor in-binding-under."

ἀνδραποδιστας ἑαυτῶν, δια το-εἶναι ἀναγκαῖον
 enslavers of-themselves, because it-was necessary
 αὐτοῖς διαλεγεσθαι παρὰ ὧν ἀν-
 for-them to-discourse to-any-from whom they-might-
 λαβοῖεν τὸν μισθόν· Δε ἐθαυμάζει, εἰ
 have-received the hire. But he-wondered, that
 τις ἐπαγγελλομενος ἀρετὴν πρᾶττοιο ἀργυρίον,
 any-one professing virtue should-exact silver,
 καὶ μὴ νομίζοι ἐξεῖν τὸ μέγιστον
 and not consider that-he-should-have the greatest
 κέρδος, κτήσαμενος ἀγαθὸν φίλον, ἀλλὰ
 gain, in-having-acquired a-good friend, but
 φοβοῖτο, μὴ ὁ γενομενὸς καλὸς καὶ ἀγαθὸς
 should-fear, lest one become honorable and good
 ἐξοι μὴ* τὴν μέγιστην χάριν τῷ
 should-have not the greatest gratitude toward-one
 εὐεργετησάντι τα μέγιστα.† Δε Σωκράτης
 who-had-benefited-him in-the greatest-things. But Socrates
 ἐπηγγειλάτο μὲν οὐδενὶ πώποτε οὐδεν-
 professed indeed to-no-one at-any-time any-
 τοιοῦτον· δε ἐπίστευε τοὺς τῶν ξυνο-
 such-thing; but he-trusted that-those of-the-persons who-
 των αὐτῷ ἀποδεξαμένους ἅπερ αὐτὸς
 were-with him who-had-adopted what-things he-himself

* The respective uses of the particles *οὐ* and *μὴ* may be thus distinguished: *οὐ* is employed when the whole proposition is to be negated; *μὴ*, when the negation is confined to one word only of the proposition.

† This expression might be rendered adverbially "most;" the accusative neuter of an adjective being frequently used in the sense of an adverb. Superlatives of adverbs are most frequently expressed by the neuter plural of adjectives, and comparatives by the neuter singular.

εδοκιμαζειν εσεσθαι εις τον-παντα βιον αγαθους
 approved would-be for all-their life good
 φιλους εαντω-τε και αλλοις. Πως ουν αν-
 friends both-to-himself and to-others. How then could-
 υ-τοιουτος ανηρ -διαφθειροι τους νεους; ει-μη
 such a-man -corrupt the young? unless
 αρα η επιμελεια της-αρετης εστιν διαφθορα.
 forsooth the regard-to virtue is corruption.

Αλλα, νη Δια,* εφη ο κατηγορος, ποιει τους
 But, surely, said the accuser, he-made those
 συνοντας υπεροραν των καδεστων νομων, λεγων
 with-him overlook the established laws, asserting
 ως ειη μωρων, αρχοντας της πολεις
 that it-was-the-part of-fools, that-governors of-the state
 μεν καδιστασθαι απο κυαμου, δε μηδεν
 indeed should-be-appointed by bean, but that-no-one
 θελειν κεδρησθαι κυβερνητη κυαμεντω, μηδε
 should-be-willing to-employ a-pilot elected-by-bean, or
 τεκτονι, μηδε αυλητη, μηδε επι αλλα τοιαυτα, α
 a-builder, or a-piper, nor in other such-things, which
 αμαρτανομενα ποιει πολλω ελαττονας βλαβας
 being-ill-conducted do much less damage
 των αμαρτανομενων περι την πολιν
 than-the-things ill-conducted concerning the state;
 δε εφη τους-τοιουτους λογους επαιρειν
 and the accuser said that-such speeches elate
 τους νεους καταφρονειν της καδεστωσης πολιτειας,
 the young-men to-despise the established polity,

* Νη Δια, "By Jove," a very common form of asseveration with the Greeks.

και ποιῆν βίαιους. Ἐγώ-δε οἶμαι τοὺς
 and make-them violent. But-I think that-those
 ασκοῦντας φρονησιν, και νομίζοντας ἐσεσθαι
 exercising prudence, and considering that-they-will-be
 ἱκανοὺς διδάσκειν τοὺς πολῖτας τὰ συμφερόντα,
 competent to-teach the citizens the-things expedient,
 ἥκιστα γιγνεσθαι βίαιους, εἰδοτας ὅτι τῇ-βίᾳ
 least become violent, knowing that to-violence
 μὲν προσεῖσιν ἐχθραὶ και κινδῦνοι, δε
 indeed are-attached enmities and dangers, but
 δια τοῦ-πειθεῖν, τὰ-αὐτὰ γιγνεται
 by-means of-persuading, the-same-things are-produced
 ἀκινδύνως-τε και μετὰ φιλίας. Γὰρ οἱ-μὲν
 both-without-danger and with friendship. For those
 βίασθεντες μισοῦσιν, ὥς ἀφαιρθεῖντες,
 who-have-suffered-violence, hate, as having-been-deprived,
 οἱ-δε πεισθέντες, φιλοῦσιν, ὥς κεχαρισ-
 but-those who-have-been-persuaded, love, as having-
 μένοι. Το-βιάζεσθαι οὖν οὐκ-ἐστιν
 been-gratified. To-commit-violence therefore is-not-the-part
 τῶν ασκοῦντων φρονησιν, ἀλλὰ τῶν
 of-those exercising prudence, but it-is-the-part of-those
 ἐχόντων ἰσχυρὴν ἀνεὺ γνώμης πράττειν τὰ-τοιαῦτα.
 having strength without counsel to-do such-things.
 Ἀλλὰ μὴν ὁ-μὲν τολμῶν βιάζεσθαι ἀν-
 But in-truth one daring to-commit-violence would-
 δεῖτο και συμμαχῶν οὐκ ὀλίγων, ὁ-δε
 have-need also of-allies not few, but-one
 δυναμενος πειθεῖν, οὐδενος· γὰρ ἀν-ἡγόιτο
 able to-persuade, not-of-one; for he-would-think
 δυνασθαι πειθεῖν και μόνος. Δε συμβαίνει
 that-he-could persuade even alone. And it-happens

ήκιστα και τοῖς-τοιουτοῖς φονεῦειν, γαρ τις
 least also to-such-men to-do-murder, for who
 αν-βουλοῖτο μάλλον ἀποκτεῖναι τινα, η
 would-wish rather to-kill any-one, than
 χρῆσθαι πειθόμενῳ ζῶντι;
 to-make-use-of him-obedient while-living?

— Αλλὰ, εφη ὁ κατηγορος γε, γενομενῷ*
 But, said the accuser at-least, having-been
 ὁμίλητα Σωκράτει, Κριτίας-τε και Αλκιβιαδης
 companions of-Socrates, both-Critias and Alcibiades
 ἐποίησατην πλείστα κακα την πολιν.† Γαρ
 wrought very-many ills to-the state. For
 Κριτίας μεν ἐγενετο πλεονεκτιστατος-τε και
 Critias indeed became both-most-rapacious and
 βίαιοτατος παντων τῶν εν τῇ ὀλιγαρχίᾳ· δε
 most-violent of-all those in the oligarchy; but
 Αλκιβιαδης οὐ ἀκρατεστατος και
 Alcibiades on-the-other-hand most-incontinent and
 ὑβριστοτατος παντων τῶν εν τῇ δημοκρατίᾳ.
 most-insolent of-all those in the democracy.
 Εγω-δε, ει μεν ἐκείνῳ ἐποίησατην τι κακον
 But-I, if indeed they-two wrought any ill
 την πολιν, οὐκ-απολογησομαι· την-δε
 to-the state, will-not-apologize-for-them; but-the
 συνουσιαν αὐτοῖν προς Σωκράτην, ὡς ἐγενετο,
 fellowship of-them with Socrates, how it-was,

* The *dual* number is used throughout this paragraph, as referring only to *two* persons.

† Many Greek verbs take a double accusative, having the same case, as well of the more remote, as of the immediate object.

ἐξηγησομαι. Γαρ δη τουτω τω-ανδρε μεν
 I-will-relate. For truly these two-men indeed
 εγενεσθην φυσει φιλοτιμωτατω παντων Αθηναιων,
 were by-nature most-ambitious of-all Athenians,
 βουλομενω παντα-τε πραττεσθαι δια
 wishing both-that-all-things should-be-done through
 εαυτῶν, και γενεσθαι ονομαστοτατω
 themselves, and that-they-should-become most-renowned
 παντων. Δε ηδεσαν Σωκρατην ζῶντα ανταρ-
 of-all-men. But they-had-known Socrates living most-
 κεστατα απο ελαχιστων χρηματων, μεν, δε
 contentedly on very-small means, indeed, and
 οντα εγκρατεστατον πασῶν τῶν-ἡδονῶν, δε
 being most-continent in-all pleasures, and
 χρωμενον* εν τοῖς-λογοις ὅπως βου-
 using in conversation in-what-manner he-might-
 λοιτο πᾶσι τοῖς διαλεγομενοις αὐτῷ. } Ὁρῶντε
 wish all — those discoursing with-him. Seeing
 ταῦτα-δε, και οντε οἷω προειρησθον,
 these-things, and being two-such-as they-were-before-stated,
 ποτερον- τις -φῆ̃ επιθυμησαντε αὐτω
 would- any-one -say that-as-desiring of-themselves
 τοῦ βίου τοῦ-Σωκρατοῦς, και τῆς σωφροσυνης,
 the life of-Socrates, and the sobermindedness,
 ἣν ἐκεῖνος εἶχεν, ορεξασθαι τῆς-αὐτοῦ-ὀμιλιας,
 which he had, they-courted his-company,
 η νομισαντε, ει ὀμιλησαιτην ἐκεῖνω,
 or as-considering, if they-should-keep-company with-him,

* This expression may be understood, as—turning their attention to his own subjects, for their instruction and advantage.

ἀν-γενέσθαι ἱκανώτατο λέγειν-τε καὶ
 that they-should-become most-efficient both-to-speak and
 πράττειν; Γὰρ ἐγὼ μὲν ἡγοῦμαι, Στεῦ
 to-act? For I indeed think, supposing-God
 δίδοντος αὐτοῖν ἢ ζῆν τον ὅλον βίον, ὥστε
 granting them either to-live the whole life, as
 ἑώραν Σωκράτην ζῶντα, ἢ τεθνάναι, ἀν-
 they-saw Socrates living, or to-die, that-they-
 ἐλεσθαι αὐτῷ μᾶλλον τεθνάναι. Δε
 would-have-chosen of-themselves rather to-die. But
 ἐγενεσθην δὴλω ἐξ ὧν ἐπραξάτην,
 they-became manifest from-the-parts which they-acted,
 γὰρ ὥς-ταχιστα ἡγήσασθην εἶναι κρεῖτ-
 for as-soon-as they-thought that-they-were better-quali-
 τόνε τῶν συγγεγνομένων, εὐθὺς ἀποπη-
 fied than-those who-were-with-them, immediately having-
 ῥησαντε Σωκράτους ἐπραττετήν*
 started-away from-Socrates they-proceeded-with-transacting
 τα-πολιτικά, ἐνεκα ὧνπερ ὠρεχθῆτην Σο-
 state-affairs, on-account of-which they-had-courtied So-
 κράτους.
 crates.

Ἰὼς οὖν τις ἀν-εἶποι πρὸς ταῦτα,
 Perhaps therefore some-one may-say to these-things,
 ὅτι χρῆν τον-Σωκράτην μὴ-διδασκεῖν τους
 that it-was-right that-Socrates should-not-teach those
 συννοντας τα-πολιτικά, προτερον ἢ σωφρονεῖν.
 with-him state-affairs, earlier than to-be-soberminded.

* This imperfect tense might be rendered simply "they transacted;" but it must be remembered to denote the continuance of the action.

Εγώ-δε, προς τοῦτο μὲν, οὐκ-αντιλέγω·
 I, with-regard-to this indeed, do-not-contradict:
 δε ὁρῶ παντας τοὺς διδασκοντας δεικνυντας-τε
 but I-see all those who-teach both-showing
 αὐτοὺς τοῖς μανθάνουσιν, ἥπερ αὐτοὶ
 themselves to-those who-learn, in-what-manner they
 ποιοῦσιν ἅ διδάσκουσιν, καὶ προσβιβαζοντας
 do what they-teach, and drawing-them-on
 τῷ-λόγῳ. Δε οἶδα καὶ Σωκρατην δεικνύντα
 by-discourse. But I-know also Socrates showing
 ἑαυτὸν τοῖς ξυνουσιν ὄντα καλὸν καὶ ἀγαθόν,
 himself to-those with-him as-being honourable and good,
 καὶ διαλεγόμενον καλλίστα περὶ ἀρετῆς, καὶ
 and discoursing most-beautifully on virtue, and
 τῶν ἄλλων ἀνθρώπων. Δε οἶδα καὶ ἐκεῖνον
 the other human-concerns. And I-know also those-two
 σωφρονοῦντε, ἔστε σὺνηστην Σωκρατεῖ,
 being-soberminded, as-long-as they-were-with Socrates,
 μὴ φοβούμενω μὲν ζημιοῖντο ἢ παιοῖν-
 not as-fearing lest they-should-be-fined or should-be-
 το ὑπὸ Σωκρατους, ἀλλὰ οἰομένω τότε,
 beaten by Socrates, but as-thinking at-that-time,
 εἶναι κρατιστὸν πράττειν τοῦτο.
 that-it-is best to-act thus.

Ἰσως οὖν πολλοὶ τῶν φασκόντων φιλοσο-
 Perhaps then many of-those professing to-philoso-
 φεῖν ἀν-εἰποῖεν, ὅτι ὁ δίκαιος οὐκ-ποτε ἀν-γενοίτο
 phize may-say, that the just-man never could-become
 ἀδίκος, οὐδὲ ὁ σωφρων ὑβριστής, οὐδὲ
 unjust, nor the soberminded-man insolent, nor

αν-γενεσθαι ικανωτατω λεγειν-τε και
 that-they-should-become most-efficient both-to-speak and
 παρτειν; Γαρ εγω μεν ἡγοῦμαι, θεοῦ
 to-act? For I indeed think, supposing-God
 διδοντος αυτοῖν η ζῆν τον ὅλον βιον, ωσπερ
 granting them either to-live the whole life, as
 ἑωρων Σωκρατην ζῶντα, η τεθναναι, αν-
 they-saw Socrates living, or to-die, that-they-
 ελεσθαι αυτω μᾶλλον τεθναναι. Δε
 would-have-chosen of-themselves rather to-die. But
 εγενεσθην δηλω ἐξ ὧν επραξατην,
 they-became manifest from-the-parts which they-acted,
 γαρ ὡς-ταχιστα ἡγησασθην εἶναι κρειτ-
 for as-soon-as they-thought that-they-were better-quali-
 τονε τῶν συγγιγνομενων, ευθυς αποπη-
 fied than-those who-were-with-them, immediately having-
 δησαντε Σωκρατους επραττειτην*
 started-away from-Socrates they-proceeded-with-transacting
 τα-πολιτικά, ἐνεκα ὧνπερ ωρεχθητην Σο-
 state-affairs, on-account of-which they-had-courtied So-
 κρατους.
 crates.

(x) Ἰσως οὖν τις αν-εἴποι προς ταῦτα,
 Perhaps therefore some-one may-say to these-things,
 ὅτι χρῆν τον-Σωκρατην μη-διδασκειν τους
 that it-was-right that-Socrates should-not-teach those
 συνοντας τα-πολιτικά, προτερον η σωφρονεῖν.
 with-him state-affairs, earlier than to-be-soberminded.

* This imperfect tense might be rendered simply "they transacted;" but it must be remembered to denote the continuance of the action.

Εγω-δε, προς τοῦτο μεν, ουκ-αντιλεγω·
 I, with-regard-to this indeed, do-not-contradict:
 δε ὁρῶ παντας τους διδασκοντας δεικνυντας-τε
 but I-see all those who-teach both-showing
 αὐτους τοῖς μανθανουσιν, ἥπερ αυτοι
 themselves to-those who-learn, in-what-manner they
 ποιοῦσιν ἅ διδασκουσιν, και προσβιβαζοντας
 do what they-teach, and drawing-them-on
 τῷ-λογῷ. Δε οἶδα και Σωκρατην δεικνύντα
 by-discourse. But I-know also Socrates showing
 ἑαυτον τοῖς ξυνουσιν οντα καλον και αγαθον,
 himself to-those with-him as-being honourable and good,
 και διαλεγομενον καλλιστα περι αρετῆς, και
 and discoursing most-beautifully on virtue, and
 τῶν αλλων ανθρωπινων. Δε οἶδα και εκεινω
 the other human-concerns. And I-know also those-two
 σωφρονοῦντε, εστε συνηστην Σωκρατει,
 being-soberminded, as-long-as they-were-with Socrates,
 μη φοβουμενω μν ζημιοῖντο η παιοιν-
 not as-fearing lest they-should-be-fined or should-be-
 το ὑπο Σωκρατους, αλλα οιομενω τοτε,
 beaten by Socrates, but as-thinking at-that-time,
 εἶναι κρατιστον πραττειν τοῦτο.
 that-it-is best to-act thus.

Ἰσως οὖν πολλοι τῶν φασκοντων φιλοσο-
 Perhaps then many of-those professing to-philoso-
 φεῖν αν-ειποειν, ὅτι ὁ δικαιος ουκ-ποτε αν-γενοιτο
 phize may-say, that the just-man never could-become
 αδικος, ουδε ὁ σωφρων ὑβριστης, ουδε
 unjust, nor the soberminded-man insolent, nor

ποτε ουδεν αλλο, ὧν ἐστιν μαθησις,*
 ever *in-any-thing* else, of-*what-things* there-is learning,
 ὁ μαθων αν-γενοιτο ανεπιστημων. Εγω-δε
 one having-learnt could-become unskilful. But-I
 ουχ-ούτω-γινωσκω περι τουτων· γαρ
 have-not-this-notion concerning these-*things*: for
 ὥσπερ ὁρῶ τοὺς μη ασκοῦντας τὰ σωματα ου
 as I-see those not exercising the bodies not
 δυναμενους ποιεῖν τὰ ἐργα τοῦ σωματος, οὕτω
 able to-do the works of-the body, thus
 και τοὺς μη ασκοῦντας τὴν ψυχὴν ου
 also those not exercising the soul I-see not
 δυναμενους τὰ ἐργα τῆς ψυχῆς· γαρ ουτε
 able-to-do the works of-the soul; for neither
 δυνανται πραττειν ἃ δεῖ, ουτε απε-
 are-they-able to-do what-*things* they-ought, nor to-
 χεσθαι ὧν δεῖ. Διο και οἱ
 refrain-from what-*things* they-ought. Wherefore also the
 πατερες, και-αν ὦσι σωφρονες, ὁμως
 fathers, although they-be soberminded, nevertheless
 ειργουσι τοὺς υἱεῖς ἀπο τῶν-πονηρῶν ανδρωπων,
 restrain the sons from wicked men,

* *μαθησις* means the "power or practice of learning," according to its derivation from *μανθάνω*. The signification of verbals, which are formed from the perfect passive, may be regularly distinguished by their reference to the several persons of that tense: thus verbal substantives derived from the *third* person singular (*με-μαθηται*) signify the agent, or subject of an action, as *μαθητης*, a learner; those derived from the *second* person (*με-μαθησαι*) express the progress or practice of an action, as *μαθησις*, a learning; and those formed from the *first* person (*με-μαθημαι*) represent the result or production of an action, as *μαθημα*, something absolutely learnt, whence our own word *mathematics*.—Sometimes a perfect passive, which could never be in use, must be invented for the sake of the derivation.

ὥς τὴν ὁμίλιαν* τῶν χρηστῶν μὲν οὖσαν
 as the company of-the good indeed being
 ἀσκησιν τῆς-ἀρετῆς, τὴν-δὲ τῶν πονηρῶν,
 an-exercise of-virtue, but-that of-the wicked,
 καταλυσιν. Δε μαρτυρεῖ καὶ τῶν ποιητῶν
its-destruction. And there-testifies also of-the poets
 ὅ-τε λεγων, “ Γὰρ ἀπο εὐθλῶν μὲν δι-
 both-one saying, “ For from good-men indeed you-
 δαξεται εὐθλα· δε ἢν συμμιγῆς κακοῖσι,
 will-learn good-things; but if you-associate-with bad-men,
 ἀπολείς καὶ τὸν νοὸν ἐνόντα.”
 you-will-lose even the sense which-is-now-in-you.”

Καὶ ὁ λεγων,
 And one saying,

“ Ἀντὰρ ἀγαθὸς ἀνὴρ ποτε-μὲν κακός, ἀλλοτε-
 “ But a-good man *is* one-while wrong, another-
 δε εὐθλος.”
 while right.”

Δε καὶ-ἐγὼ μαρτυρῶ τουτοῖς· γὰρ ὥσπερ ὁρῶ
 And I-also bear-witness to-these: for as I-see
 τοὺς μὴ μελετῶντας ἐπιλανθάνομενους τῶν ἐπῶν
 those not rehearsing forgetting the words
 πεποιημένων ἐν μέτρῳ,† οὕτω καὶ ληθῆν
 composed in metre, thus also I-see forgetfulness

* “ As *considering* the company of the good to be an exercise,”
 &c. The accusative appears to be put *absolutely* for the genitive,
 which is not uncommon with Attic writers.

† The ancient Greeks, not having the same facilities as modern
 nations for writing, or otherwise multiplying, copies of valuable
 works, were accustomed from early youth to commit to memory large
 portions of favorite poets, as a necessary part of a liberal education.
 Many persons also made it their profession to recite poetry in

τῶν διδασκαλικῶν λόγων ἐγγιγνομένην τοῖς ἀμει-
of-the instructive discourses growing-on those neg-
λοῦσι. Δε ὅταν τις ἐπιλαθῇ τῶν
lecting-them. But when any-one shall-have-forgotten the
νουθετικῶν λόγων, ἐπιλελησται καὶ
admonitory discourses, he-hath-forgotten also *those-things-*
ᾧ ἡ ψυχὴ πασχουσα ἐπιθυμῇ τῆς-
whereby the soul being-influenced desires tem-
σφροσύνης. Δε οὐδὲν θαυμαστον ἐπιλα-
perance. And *there-is-nothing* wonderful that *one-*
θόμενον τούτων ἐπιλαθεῖσθαι καὶ τῆς-
having-forgotten *these-things* should-forget also tem-
σφροσύνης. Δε ὁρῶ καὶ τοὺς προαχθέντας
perance. But I-see also those having-been-led-on
εἰς φιλοποσίαν, καὶ τοὺς ἐκκυλισθέντας*
into love-of-drinking, and those having-been-thrown-out
εἰς ἐρωτας, ἥττον δυναμένους ἐπιμελεῖσθαι-τε
into amours, less able both-to-attend-to
τῶν δεόντων, καὶ ἀπεχεσθαι τῶν μὴ
the-things proper, and to-refrain-from the-things not
δεόντων. Γὰρ πολλοὶ δυναμενοὶ καὶ φειδεσθαι
proper. For many able even to-be-sparing
χρημάτων, πρὶν ἐρᾶν, ἐρασθέν-
of-money, before being-in-love, after-having-been-ena-
τες, οὐκ ἐτι δύνανται. Καὶ καταναλωσαντες
moured no longer are-able. And having-squandered

public; and these were distinguished by the name of *Rhapsodists*,
(Ραψῳδοί).

* Unless we adopt the reading of *ἐκκυλισθέντας*, "having been
involved in," which, however, would be less regularly constructed
with *εἰς ἐρωτας*.

τα χρηματα, — ὧν κερδῶν προσθεν ἀπειχοντο,
 the money, — from-what gains before they-refrained,
 νομιζόντες εἶναι αἰσχρα, τούτων ἀπεχον-
 as-considering-them to-be base, from-these they-now-re-
 ται οὐκ. Πῶς οὖν οὐκ-ἐνδεχεται σωφρονη-
 frain not. How then is-it-not-possible that-one-having-
 σαντα προσθεν, μη-σωφρονεῖν αὖτις,
 been-temperate before, should-be-not-temperate afterwards,
 και δυνηθέντα πράττειν δίκαια, αὖτις
 and one-having-been-able to-act justly, afterwards
 ἀδυνατεῖν; Πάντα-μεν τα καλά και τα
 should-be-unable? All the honourable and the
 ἀγαθὰ οὖν δοκεῖ μοι γε εἶναι
 good-things therefore seem to-me at-least to-be
 ἀσκητὰ,* δε οὐχ ἥκιστα σωφροσύνη.
 attainable-by-exercise, and not least-so temperance.
 Γὰρ ἐν τῷ αὐτῷ σωματι, αἱ ἡδοναὶ συμπεφυτευμέναι
 For in the same body, the pleasures implanted-with
 τῇ ψυχῇ πειθοῦσιν αὐτὴν μη-σωφρονεῖν, ἀλλὰ
 the soul persuade her to-be-not-temperate, but
 χαριζέσθαι τὴν ταχίστην ἑαυταῖς-τε και τῷ
 to-gratify the quickest-way both-themselves and the
 σωματι.
 body.

(5)

Και Κριτίας δη και Αλκιβιαδης, ἕως-μεν
 And Critias indeed and Alcibiades, so-long-as

* Greek verbals in τοῦς have commonly a passive signification, and convey the idea of *ability*; thus corresponding to Latin verbals terminating in *bilis*.

συνηστην Σωκρατει, ἐδυνασθην, χρωμενω ἐκεινω
 they-were-with Socrates, were-able, using him
 συμμαχῶ,* κρατεῖν τῶν μη-καλῶν ἐπιθυμιῶν·
 as-an-ally, to-conquer the dishonourable desires ;
 δε ἀπαλλαγεντε ἐκείνου, Κριτίας μὲν
 but having-both-departed from-him, Critias indeed
 φυγων εἰς Θετταλιαν, συνῆν ἀνδρωποῖς
 having-been-exiled into Thessaly, was-with men
 ἐκεῖ χρωμενοῖς μᾶλλον ἀνομία ἢ δικαιοσύνη·
 there using rather lawlessness than justice ;
 δε Ἀλκιβιαδης αὖ δια-μεν
 but Alcibiades on-the-other-hand on-account-of
 κάλλος θηρωμενος ὑπο πολλῶν γυναικῶν καὶ
 beauty being-courted by many women and
 σεμνῶν, δε δια δυναμιν, τὴν ἐν τῇ
those-noble, and on-account-of power, that in the
 πόλει, καὶ τοῖς συμμαχοῖς, διαθρυπτο-
 state, and among the allies, being-rendered-
 μενος ὑπο πολλῶν ἀνδρων, καὶ δυνατῶν
 dissolute by many men, and *those* able
 κολακευει,† δε τιμωμενος ὑπο τοῦ δήμου, καὶ
 to-flatter, and being-honoured by the people, and
 ῥᾶδιως πρωτευων, ὥσπερ οἱ ἀθληται τῶν
 easily taking-the-lead, as the athletes of-the

* The word *συμμαχῶ* is derived from *συν* together with, and *μαχῶμαι* to fight ; as if Socrates assisted them in *battling* with their evil propensities.

† The verb *κολακευει* seems here to be redundant ; as *δυνατῶν* " powerful," alone, would better preserve the antithesis.

γυμνικῶν ἀγωνῶν ῥαδίως πρωτεύοντες, ἀμελοῦσι
 gymnastic contests easily taking-the-lead, neglect
 τῆς ἀσκήσεως, οὕτω καὶ-ἐκεῖνος ἡμελησεν αὐτοῦ.
 the exercise, thus also-he neglected himself.

Δε τοιούτων συμβάντων αὐτοῖν, καὶ
 But such-things having-happened to-them-both, and
 ὡγκωμένῳ-μεν ἐπὶ γενεῇ, δε
 having-been-swollen-with-pride on-account-of birth, and
 ἐπὶ πλούτῳ, δε πεφύσημεν
 elated on-account-of wealth, and puffed-up
 ἐπὶ δυνάμει, δε διατεθρυμμένῳ ὑπο πολλῶν
 on-account-of power, and rendered-dissolute by many
 ἀνδρῶπων, δε διεφθαρμένῳ ἐπὶ πᾶσι τούτοις,
 men, and corrupted on-account-of all these-things,
 καὶ γεγονότε πολλὸν χρόνον ἀπὸ Σωκράτους,
 and having-been much time apart-from Socrates,
 τί θαυμαστόν, εἰ ἐγενεσθῇ ὑπερῆφαν;
 what-is-there wonderful, that they-became overbearing?
 Εἴτα, εἰ μὲν τί ἐπλημμελησάτην,*
 In-the-next-place, if indeed at-all they-behaved-disorderly,
 ὁ κατηγοροῦς -αιτιᾶται Σωκράτην τούτου;
 does- the accuser -blame Socrates for-this?
 Δε ὅτι Σωκράτης παρεσχέ αὐτῷ σωφρονε
 But because Socrates made them temperate
 οὔτε νέῳ, (ἥνικα εἰκος εἶναι καὶ
 while-being young, (when it-is-likely they-should-be even

* The original meaning of the verb *πλημμελεῖν* is "to be out of tune," from *πλην* expressing *contrariety*, and *μελος* *melody*: whence it is used *generally* to denote disorderly or vicious conduct.

αγνωμονιστατω και ακρατεστατω,) δοκεῖ
 most-impudent and most-incontinent,) does-he-seem
 τῷ κατηγορῶ εἶναι ἀξιος ουδενος ἐπαινου; Ου
 to-the accuser to-be worthy of-no praise? Not
 μὴν οὕτω τα-ἀλλα γὰρ κρινεται. Γὰρ
 surely thus the-rest-of-things at-least are-judged. For
 τις-μὲν αὐλητης, τις-δε-καὶ κιθαριστης, τις-δε
 what piper, and-also-what harpist, and-what
 ἄλλος διδασκαλος, ποιησας τοὺς μαθητας
 other teacher, having-made the learners
 ἱκανοὺς, εἰαν ἐλθόντες πρὸς ἄλλους, φανῶ-
 competent, if having-gone to others, they-should-
 σιν χειροῦς, ἐχει αἰτιαν τουτου; τις-δε πατηρ,
 appear worse, hath blame for-this? and-what father,
 εἰαν ὁ-παῖς-αυτοῦ συνδιατρίβων τι, ἢ σωφ-
 if his-child while-staying-with some-one, be tem-
 ρων, δε ὕστερον συγγενομενος τῷ ἄλλῳ,
 perate, but afterwards having-been-with some other,
 γένηται πονηρος, αἰτιᾶται τὸν προσθεν; ἀλλὰ
 have-become wicked, blames the-one before; but
 οὐχ ὅσῳ ἀν-φαίνεται χειρῶν παρὰ τῷ
 not as-much-as he-may-appear worse with the
 ὕστερῳ, τοσούτῳ μᾶλλον ἐπαινῇ τὸν προτερον;
 latter, so-much more-highly praises the former?
 Ἀλλὰ οἱ-γε πατερες αὐτοὶ συνοντες τοῖς υἱεσι,
 But even-the fathers themselves being-with the sons,
 τῶν παιδῶν πλημμελουντων, ἐχουσιν οὐκ
 suppose-the children behaving-disorderly, have not
 αἰτιαν, εἰαν αὐτοὶ σωφρονῶσιν. Δὲ οὕτω ἦν
 blame, if themselves be-soberminded. But thus it-was
 δίκαιον κρίνειν καὶ Σωκράτην· εἰ μὲν αὐτοῦ
 just to-judge also Socrates: if indeed he-himself

εποιει τι φαῦλον, αν-εδοκει εικοτως
 did any-thing base, he-would-have-seemed reasonably
 ειναι πονηρος· ει-δε διετελει αυτος
 to-be wicked: but-if he-continued himself
 σωφρονων, πως αν-εχοι δικαιως αιτιαν
 soberminded, how could-he-have justly blame
 τῆς κακίας ουκ ενουσης αυτῷ;
 for-the wickedness not existing-in him?

Αλλα και ει αυτος ποιων μηδεν πονηρον,
 But even if himself doing naught evil,
 ορων εκεινους πραττοντας φαῦλα, επηνει,
 seeing them acting wrong, he-applauded-them,
 αν-επιτιματο δικαιως. Αισθανομενος-μεν
 he-would-have-been-censured justly. Perceiving
 Κριτιαν τοιουν οντα ακρατῇ αφροδισιων,
 Critias however being incontinent in-lusts,
 απετρεπε, φασκων ειναι ανελευ-
 he-dissuaded-him-therefrom, saying that-it-was both-
 θερον-τε, και ου πρεπον καλῷ και
 slavish, and not becoming an-honourable and
 αγαθῷ ανδρι. Εξ ὧν δη και
 good man. From which-things indeed also
 ὁ-Κριτίας εμισει τον-Σωκρατην, ὥστε και ὅτε,
 Critias so-hated Socrates, that even when,
 ων τῶν Τριακοντα, εγενετο νομοθετης
 being one-of-the Thirty, he-had-become legislator
 μετα Χαρικλεους, απεμνημονευσεν-αυτῷ, και
 with Charicles, he-recalled-it-to-his-memory, and
 εγραψε εν τοις νομοις μη διδασκειν τεχνην
 he-wrote in the laws not to-teach the-art
 λογων, επηρεαζων εκεινω, και ουκ
 of-speaking, criminating him (Socrates), and not

εχων ὅπῃ ἐπιλαβοίτο, ἀλλὰ ἐπιφερὼν
 having where he-might-take-hold, but alleging-against
 αὐτῷ το ἐπιτιμωμένον τοῖς φιλοσοφοῖς κοινῇ
 him that objected-against the philosophers in-common
 ὑπὸ τῶν πολλῶν, καὶ διαβαλλὼν πρὸς τοὺς
 by the multitude, and slandering-him with the
 πολλοὺς* Γὰρ οὐτε ἐγὼ γε αὐτοὺς
 multitude For neither I myself
 πώποτε ἤκουσα τοῦτο Σωκράτους, οὐτε
 at-any-time have-heard this from-Socrates, nor
 ᾗ ποτε ἤκουον ἄλλου φασκόντος ἅ-
 have-I-been-conscious of-another saying that-he-had-
 κούειν. — Δε ἐδηλώσε' γὰρ ἐπεὶ οἱ
 heard-it.—But the-event made-it-manifest: for when the
 Τριακοντα ἀπέκτεινον πολλοὺς-μὲν τῶν
 Thirty were-putting-to-death many of-the
 πολιτῶν, καὶ οὐ τοὺς χειριστοὺς,† δὲ προετρε-
 citizens, and-those not the worst, and were-in-
 ποντο πολλοὺς ἀδικεῖν, ὁ-Σωκράτης πού
 citing many to-act-unjustly, Socrates somewhere
 εἶπε, ὅτι δοκεῖ οἱ εἶναι θαυμαστόν, εἰ
 said, that it-seems to-him to-be wonderful, that
 τις γενομένος νομὲν ἀγέλης βοῶν,
 any-one having-been-made feeder of-a-herd of-kine,
 καὶ ποιῶν τὰς βοῦς ἐλαττοῦς-τε καὶ χειροῦς,
 and making the kine both-fewer and worse,

* In order to complete the sense, some few words seem to be desired containing the charge brought against Socrates.

† οὐ χειριστοὺς — This negative expression in the Greek has frequently the force of a strong affirmative; meaning in this passage "the best" of the citizens.

μη-ὁμολογοιη εἶναι κακος βουκολος· δε
 should-not-confess that-he-was a-bad cow-keeper; but
 ετι θαυμαστοτερον, ει τις γενομενος
 still more-wonderful, that any-one having-been-made
 προστατης πολεως, και ποιων τους πολιτας
 president of-the-city, and making the citizens
 ελαττους και χειρους, μη-αισκυνοιτο, μηδε
 fewer and worse, should-not-be-ashamed, nor
 οιοιτο εἶναι κακος προστατης τῆς
 should-think that-he-was a-bad president of-the
 πολεως. Δε τουτου απαγγελθεντος αυτοις,
 city. And this having-been-reported to-them,
 ὁ-τε-Κριτίας και ὁ-Χαρικλῆς καλεσαντες τον-Σω-
 both-Critias and Charicles having-called-for So-
 κρατην, εδεικνυτην-τε αυτω τον νομον, και
 crates, both-showed to-him the law, and
 απειπειτην-μη διαλεγεσθαι τοις νεοις.
 forbade-him to-discourse with-the young-men.
 Ὁ-δε-Σωκρατης επηρετο αυτω, ει εξειη πυν-
 But-Socrates asked them, if it-were-allowed to-
 θανεσθαι, ει αγνοοῖτο τι τῶν
 inquire, if he-should-be-ignorant-of any of-the-things
 προηγορευμενων. Τω-δε εφατην. Εγω τοιουνν,
 prescribed. They said-it-was. I therefore,
 εφη, παρεσκευασμαι μεν πειθεσθαι τοις νομοις·
 said-he, am-prepared indeed to-obey the laws;
 δε ὁπως μη-λαθω* παρανομησας-τι
 but that I-may-not-be-unconscious transgressing-any-law

* The use of the verb *λανθάνω* with the participle is rather peculiar, and may generally be rendered *adverbially* thus — “That I may not unconsciously transgress.”

δια αἰσθησιν, βουλομαι σαφῶς μαθεῖν τοῦτο
 through ignorance, I-wish clearly to-learn this
 παρὰ ὑμῶν, ποτερον νομιζοντες την τεχνην
 from you, whether considering the art
 τῶν-λογῶν εἶναι συν τοῖς λεγομένοις ὀρθῶς,
 of-speaking to-consist in the-things spoken rightly,
 η συν τοῖς μη ὀρθῶς, κελευετε ἀπεχεσθαι
 or in those not rightly, you-command to-refrain
 αὐτῆς. Γαρ εἰ μὲν συν τοῖς ὀρθῶς, δῆλον
 from-it. For if indeed in those rightly, it-is-evident
 ὅτι* ἀφεκτεον-ειη τοῦ-λεγειν ὀρθῶς· εἰ-δε
 that we-must-refrain from-speaking rightly; but-if
 συν τοῖς μη ὀρθῶς, δῆλον ὅτι πειρατεον
 in those not rightly, it-is-evident that we-must-try
 λεγειν ὀρθῶς. Καὶ Ὑ-Χαρικλῆς ὀργισθεὶς
 to-speak rightly. And Charicles being-enraged
 αὐτῷ, εἶπε, Ἐπειδὴ, ὦ Σωκράτης, ἀγνοεῖς,
 with-him, said, Since, O Socrates, you-are-ignorant,
 προαγορευομεν σοι ταδε, οὐτα εὐμαθεσ-
 we-prescribe to-you these-things, being more-easily-
 τερα, μη διαλεγεσθαι ὅλως τοῖς νεοῖς.
 understood, not to-discourse at-all with-the young-men.
 Καὶ Ὑ-Σωκράτης εἶπε, Τοιουνν ἵνα ᾗ
 And Socrates said, Therefore in-order-that it-be
 μη ἀμφιβολον, ὥς ποιῶ τι ἄλλο η
 not doubtful, that I-am-doing aught else than

*Ὅτι ἀφεκτεον εἶη—"that it is to be refrained by us from speak-
 ing rightly." The neuter of the Greek verbal in *τεος* corresponds in
 some measure to the Latin gerund; though it sometimes has a different
 construction therefrom, in taking the subject in the accusative case
 before it, with an active signification, instead of in the dative after it,
 with a passive sense.

τα προηγορευμενα, ὀρισατε μοι μεχρι
 the-things prescribed, define to-me until
 ποσων ετών δεῖ νομίζειν τους-ανθρωπους
 how-many years it-is-right to-consider men
 νεους. Και ὁ-Χαρικλῆς εἶπε, Χρονου ὅσου-περ
 young. And Charicles said, So-long-time as
 ουκ-ἐξεστιν βουλευειν, ὡς οὐπω οὔσι
 it-is-not-allowed-them to-be-senators, as not-yet being
 φρονιμοῖς· μηδε-διαλεγον συ νεωτεροις τρια-
 discreet: discourse-not you with-men-younger than-
 κοντα ετών. Μηδε, αν ωνῶμαι τι, εφη,
 thirty years. Not-even, when I-buy any-thing, said-he,
 ην νεωτερος τριακοντα ετών πωλῇ, ερωμαι
 if a-man-younger than-thirty years, sell-it, may-I-ask
 ὅποσου πωλεῖ; Ναι, τα-γε-τοιαῦτα, εφη
 for-how-much he-sells-it? Yes-indeed, such-things, said
 ὁ-Χαρικλῆς· αλλα-τοι συ γε, ὦ Σωκρατες,
 Charicles: but you indeed, O Socrates,
 ειωθας ερωτᾶν τα πλεῖστα, ειδως
 are-accustomed to-ask the most-things, when knowing
 πῶς-εχει* μη-ερωτα οὖν ταῦτα. Μηδε-
 what-they-are; ask-not therefore these-things. May-I-
 αποκρινωμαι οὖν, εφη, αν τις ερωτῶν με
 not-answer then, said-he, if any-one asking me

* ειδως πῶς εχει — “knowing how they have (themselves),” i. e. knowing the answers:—Socrates was quite notorious at Athens for asking a variety of questions, not for the purpose of obtaining information, but of convicting his respondent of some error, or imparting instruction from his own experience. And these interrogatories being addressed indiscriminately to any person he might meet, we can scarcely be surprised that the philosopher came to be considered as a bore by certain people not always prepared to return satisfactory answers.

ταχα, εξετασῃ, ποῦ Χαρικλῆς οἰκεῖ; ἢ
 quickly, should-enquire, where Charicles lives? or
 ποῦ ἐστι Κριτίας; Ναι, τα-γε-τοιαῦτα,
 where is Critias? Yes-indeed, such-things,
 εἶπε ὁ-Χαρικλῆς. Ὁ-δε-Κριτίας εἶπε, Ἀλλὰ
 said Charicles. But-Critias said, But
 δεήσει σε ἀπεχεσθαι τῶν-δε τοι,
 it-will-be-requisite that-you refrain from-these then,
 ὦ Σωκράτες, τῶν σκυτεῶν καὶ τῶν τεκτονῶν καὶ
 (O) Socrates, the skimmers and the builders and
 τῶν χαλκεῶν· καὶ-γὰρ οἶμαι αὐτοὺς ἤδη κατα-
 the braziers; for I-think that-they already are-
 τετριφθῆναι διαθρυλλομένους ὑπο σοῦ.*
 worn-down being-thoroughly-blown-upon by you.
 Οὐκοῦν, εἶπε ὁ-Σωκράτης, καὶ τῶν
 Not-then, said Socrates, also from-the-subjects
 ἰπομένων τούτοις,† τοῦ-τε δίκαιου, καὶ τοῦ
 accompanying these, both-from the-just, and the
 ὁσίου, καὶ τῶν ἄλλων τῶν-τοιούτων; Ναι,
 holy, and the others, such? Yes,
 μὰ Δία, εἶπε ὁ-Χαρικλῆς, καὶ τῶν-βουκολῶν
 surely, said Charicles, and from-cow-keepers
 γέ· εἰ-δε μὴ, φυλάττου, ὅπως-μὴ καὶ σὺ
 indeed: but-if not, beware, lest also you

* διαθρυλλομένους — “being whispered about,” in a *passive* sense.

† Socrates was fond of impressing the highest precepts of morality, by means of illustrations drawn from homely and familiar subjects.

‡ The particle *μὰ* in adjurations has a negative force, as *νῆ* has an affirmative. In this answer, the negative is only *implied*, being *expressed* in the question.

ποιησας τας βοῦς ελαττους. Ενθα και εγενετο
 make the kine fewer. Thence also it-became
 δηλον, οτι, του λογου περι των βοων απαγ-
 manifest, that, the discourse about the cows having-
 γελθεντος αυτοις, ωργιζοντο τῷ-Σωκρατει.
 been-reported to-them, they-were-angered with-Socrates.
 Οία-μεν ουν εγεγονει ἡ συνουσια Κριτι-
 Of-what-sort then had-been the fellowship of-Critias
 προς Σωκρατην, και ὡς-εἶχον προς
 with Socrates, and what-terms-they-kept with
 αλληλους, ειρηται. Δε εγωγε αν-φαιην,
 each-other, has-been-stated. But I-at-least should-say,
 εἶναι μηδεμιαν παιδενσιν μηδενι παρα
 that-there-is no education to-any-one from
 του μη αρεσκοντος. Δε Κριτιας και Αλκιβιαδης,
 one not pleasing. And Critias and Alcibiades,
 ουκ Σωκρατους αρεσκοντος αυτοις, ὠμλησατην
 not as Socrates pleasing them, kept-company
 ὄν-χρονον ὠμλειτην αυτῷ, αλλα
 during-what-time they-did-keep-company with-him, but as
 ὠρμηκοτε, ευθυς εἰξ αρ-
 having-both-eagerly-desired, immediately from the-begin-
 χῆς, προεσταναι τῆς πολεως· γαρ ετι συνον-
 ning, to-preside-over the state; for still while-being-
 τες Σωκρατει, ουκ τισι αλλοις επιχειρουν
 with Socrates, not with-any others did-they-attempt
 μᾶλλον διαλεγεσθαι, η τοις μαλιστα πραττουσι
 more to-converse, than with-those chiefly transacting
 τα-πολιτικα. Γαρ λεγεται Αλκιβιαδην, πριν
 state-affairs. For it-is-said that-Alcibiades, before
 εἶναι εικοσιν ετων, διαλεχθῆναι
 he-was of-the-age of-twenty years, conversed

τοιαδε περι νομων Περικλεϊ, οντι *
 in-such-manner concerning laws with-Pericles, who-was
 εαυτου επιτροπη, δε προστατη της πολεως.
 his-own guardian, and president of-the state.
 Ειπε μοι, ω Περικλεις, φαναι,† αν-εχοις διδασαι
 Tell me, O Pericles, said-he, could-you teach
 με, τι εστι νομος; Παντως, δηπου,‡
 me, what is law? By-all-means, I-should-suppose,
 φαναι τον-Περικλεα. § Διδαξον δη, προς
 said Pericles. Teach then, I pray you by
 των θεων, φαναι τον-Αλκιβιαδην· ως εγωγε
 the gods, said Alcibiades; since I
 ακουων τινων επαινουμενων, οτι εισιν
 hearing some-persons being-praised, because they-are
 νομιμοι ανδρες, οϊμαι τον μη ειδοτα τι
 law-keeping men, think that-one not knowing what
 εστι νομος, μη-αν-τυχειν δικαιως τουτου
 is law, would-not-obtain justly this

* The construction of the Greek participle is always sufficiently perspicuous, from its change of termination: but the correspondent form in English, "being," would often, as in this instance, convey an equivocal meaning.

† The verb *λεγεται*, must be understood before these infinitives, throughout the paragraph.

‡ The compound *δηπου*, combining two particles very different in force, can scarcely be expressed in English: the former, *δη*, being strongly affirmative, and the latter, *που*, having an indefinite signification.

§ This use of the article with proper names may appear rather arbitrary; but it will commonly be found prefixed by Attic writers, whenever the person has been lately mentioned before. Thus, in a continued dialogue, where the names of the speakers are repeated, *τον Περικλεα* seems to imply "the *aforesaid* Pericles."

τοῦ-ἐπαινου. Ἀλλὰ ἐπιθῦμεις οὐδεν-τι χαλεποῦ
praise. But you-desire nothing-at-all of-difficult

πραγματος, ὦ-Ἀλκιβιαδῆ, φαναι τον-Περικλεα,
matter, Alcibiades, said Pericles,

βουλομενος γνῶναι τι ἐστι νομος· γὰρ παντες
in-wishing to-know what is law: for all

οὗτοι εἰσιν νομοι, οὓς το πλῆθος, συνελ-
these are laws, which the multitude, having-met-

θον καὶ δοκιμᾶσαν, ἐγραψε, φραζον
together and approved, hath-written, declaring

ἅ-τε δεῖ ποιεῖν, καὶ ἅ μὴ. Δε
both-what-things it-is-proper to-do, and what not. But

ποτερον νομισαν δεῖν ποιεῖν τα
whether having-recognized-it to-be-proper to-do the

ἀγαθα, ἢ τα κακα; Τα ἀγαθα, νη-Δια,
good-things, or the bad? The good-things, surely,

ὦ μειρακιον, φαναι, δε ου τα κακα. Δε εαν
O youngster, said-he, but not the bad. But if

μὴ το πλῆθος, ἀλλὰ ὥσπερ ὅπου ἐστιν
not the multitude, but as where there-is

ὀλιγαρχια, ὀλιγοι, συνελθοντες, γραψω-
an-oligarchy, few, having-met-together, should-have-

σιν* ὅ,τι χρη ποιεῖν, τι ἐστι ταῦτα·
written what it-is-right to-do, what is this?

Παντα, φαναι, ὅσα-γε το κρατοῦν τῆς
Every-thing, said-he, whatever the ruling-power of-the

* The use of the *active* voice (*γραφειν νομους*) in this passage is not without peculiar force, and must be distinguished from the *middle* voice (*γραφασθαι νομους*): the active verb signifying that the few enact laws for the many, *not including themselves* under the same restrictions.

πολεως, βουλευσαμενον ἃ χρη ποιεῖν,
 state, having-deliberated what it-is-right to-do,
 γραφῇ, καλεῖται νομος. Καὶ ἂν οὖν
 may-have-written, is-called law. And if then
 τυραννος* κρατῶν τῆς πολεως γραφῇ
 a-tyrant bearing-rule-over the state should-have-written
 τοῖς πολίταις, ἃ χρη ποιεῖν, ἐστὶ καὶ ταῦτα
 for-the citizens, what it-is-right to-do, is this-also
 νομος; Καὶ ὅσα τυραννος ἀρχὼν γραφεῖ,
 law? Also whatever a-tyrant bearing-sway writes,
 φαναι, καὶ ταῦτα καλεῖται νομος. Δὲ βία
 said-he, this-too is-called law. But violence
 καὶ ἀνομία, φαναι, τί ἐστιν, ὦ Περικλεις;
 and lawlessness, said-he, what is-it, O Pericles?
 ἄρα-οὐχ ὅταν ὁ κρείττων, μὴ πείσας τὸν
 Is-it-not when the stronger, not having-persuaded the
 ἥττω, ἀλλὰ βιάσασθαι, ἀναγκασθὲν ποιεῖν
 weaker, but used-violence, compels-him to-do
 οἷ, τι ἀν-δοκῇ αὐτῷ; Ἐμοὶ γὰρ δοκεῖ,
 whatever may-seem-*fit* to-him? To-me at-least it-seems-so,
 φαναι τὸν-Περικλέα. Καὶ ὅσα ἀρα τυραννος
 said Pericles. And whatever then a-tyrant
 γραφῶν, μὴ πείσας τοὺς πολίτας,
 writing, not having-persuaded the citizens,
 ἀναγκαζεῖ ποιεῖν, ἐστὶ ἀνομία; Δοκεῖ μοι,
 compels-*them* to-do, is-it lawlessness? It-seems-so to-me,

* Τυραννος means more properly "king" or "monarch;" but the Athenians were so extremely jealous of regal power, that the original sense of the term conveyed an idea no less offensive than its modern acceptance does at present.

φαναι τον-Περικλεα, γαρ-τοι ανατιδεμαι, ειναι
 said Pericles, for I-retract-my-words, that-it-is
 νομον, οσα τυραννος γραφει, μη πεισας.
 law, whatever a-tyrant writes, not having-persuaded.

Δε οσα οί ολιγοι, μη πεισαντες, αλλα
 But whatever the few, not having-persuaded, but
 κρατου̐ντες, γραφουσι το̐ς πολλο̐ς, ποτερον-
 as-bearing-rule, write for-the many, should-we-
 φῶμεν ε̐ναι βιαν, η μη φῶμεν; Παντα
 say that-it-is violence, or not say-so? Every-thing
 οσα τις μη πεισας αναγκαζει τινα
 whatever any-one not having-persuaded compels any-one
 ποιει̐ν, ειτε γραφων ειτε μη, δοκει̐ μοι, φαναι
 to-do, whether by-writing or not, seems to-me, said
 τον-Περικλεα, ε̐ναι βια μᾶλλον η νομος.
 Pericles, to-be violence rather than law.

Και οσα αρα το πᾶν πληθος κρατου̐ν
 And whatever then the whole multitude bearing-rule-over
 τῶν εχοντων τα-χρηματα, γραφει μη πεισαν,
 those having riches, writes, not having-persuaded,
 αν-ειη βια μᾶλλον η νομος; Μαλα-τοι, ὦ
 would-be violence rather than law? Certainly, O
 Αλκιβιαδη, φαναι τον-Περικλεα· και ἡμε̐ς οντες
 Alcibiades, said Pericles; and we being
 τηλικου̐τοι, ἦμεν δεινοι τα-τοιαῦτα· γαρ
 of-such-age-as-you, were clever in-such-things; for
 τοιαῦτα και εμελετω̐μεν και εσοφιζομεθα,
 such-things also we-studied and reasoned-upon,

* The force of the conjunction *ποτερον*, which is generally rendered "whether," may often be expressed with the verb in an interrogatory form.

οἷα-περ και συ νῦν δοκεῖς εμοι μελετᾶν.
 as also you now seem to-me to-study.
 Τον-δε Αλκιβιαδην φαναι, Εἰδε-συνεγενομεν* σοι
 And Alcibiades said, Would-I-had-been-with you
 τότε, ὦ Περικλεις, ὅτε ἦσθα σεαυτοῦ-δεινοτατος †
 then, O Pericles, when you-were at-your-cleverest
 ταῦτα. Επει-ταχιστα τοιουνν ὑπελαβον
 in-these-things. As-soon-as therefore they-supposed
 εἶναι κρειττονες τῶν πολιτευομενων,
 that-they-were superior to-those directing-state-affairs,
 προσησαν Σωκρατει-μεν ουκ ετι· (γαρ ουτε
 they-came-to Socrates no longer; (for neither
 ηρεσκειν αυτοῖς αλλως· εἴτε προσελ-
 did-he-please them in-other-points; and-if they came-
 θοειν, ηχθοντο ελεγχομενοι ὑπερ
 to-him, they-were-displeased at-being-reproved for
 ὧν ἡμαρτανον), δε επρατ-
 what-things they-did-wrong), but they-proceeded-with-
 τον τα τῆς πολεως, ἐνεκεν ὧν-περ
 transacting the-affairs of-the state, for-sake of-which
 και προσῆλθον Σωκρατει. Αλλα Κριτων-τε,
 also they-had-come-to Socrates. But Crito,

* Although the *optative* mood, agreeably to its name, would seem the proper form for the expression of a wish, yet if the wish relates to any thing past, the *indicative* aorist with εἰδε is employed.

† Literally — “cleverest of yourself;” i. e. cleverer than you were at any other time of life.

This story of Alcibiades is introduced to prove what was his real object in courting the society of Socrates; as the former was intended to show the actual terms of fellowship between Critias and the philosopher.

ἦν ὁμιλητής Σωκρατους, καὶ Χαιρεφῶν, καὶ
 was a-companion of-Socrates, and Chærephion, and
 Χαιρεκρατής, καὶ Ἑρμοκρατής, καὶ Σιμμίας, καὶ
 Chærecrates, and Hermocrates, and Simmias, and
 Κεβης, καὶ Φαιδωνδης, καὶ ἄλλοι, οἱ συνῆσαν
 Cebes, and Phædonides, and others, who were-with
 ἐκείνῳ, οὐχ ἵνα γένοιτο δημηγορικοί,
 him, not that they-might-become popular-speakers,
 ἢ δικανικοί, ἀλλὰ ἵνα, γένομενοι καλοὶ τε
 or pleaders, but that, having-become both-honourable
 καὶ ἀγαθοί, δύναιντο χρῆσθαι καλῶς
 and good, they-might-be-able to-use well
 οἰκῶν, καὶ οἰκεταίς, καὶ οἰκειοῖς, καὶ φίλοις,
their-house, and domestics, and relations, and friends,
 καὶ πόλει, καὶ πολῖταις. Καὶ οὐδεὶς τούτων,
 and city, and citizens. And not-one of-these,
 ὧν οὔτε νεώτερος οὔτε πρεσβύτερος, οὔτε
 being either younger or older, either
 ἐποίησε οὐδὲν κακόν, οὔτε ἐσχεν αἰτίαν.
 did aught evil, or had blame.

Ἀλλὰ Σωκράτης γε, εἶπε ὁ κατηγορὸς,
 But Socrates at-least, said the accuser,
 ἐδίδασκε προπηλακίζειν τοὺς-πατέρας, πειθῶν-μεν
 taught to-insult fathers, persuading
 τοὺς συνόντας αὐτῷ, ποιεῖν σοφωτέρους
 those with him, *that he* made *them* wiser
 τῶν πατέρων, δὲ φασκὼν ἐξεῖναι κατὰ νόμον
 than *their*-fathers, and saying it-was-allowed in law
 ἔλονται παρανοίας δῆσαι καὶ τὸν-
 for-one having-convicted-him of-insanity, to-bind even *his*-fa-
 πατέρα, χρωμένους τούτῳ τεκμηρίῳ ὥς εἴη
 ther, using this as-an-argument that it-would-be

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 Cebes, and Phædondes, and others, who were-with
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 him, not that they-might-become popular-speakers,
 ἢ δικανικοί, ἀλλὰ ἵνα, γένομενοι καλοὶ τε
 or pleaders, but that, having-become both-honourable
 καὶ ἀγαθοί, δύναιντο χρῆσθαι καλῶς
 and good, they-might-be-able to-use well
 οὐκῶ, καὶ οἰκεταίς, καὶ οἰκειοῖς, καὶ φίλοις,
their-house, and domestics, and relations, and friends,
 καὶ πόλει, καὶ πολῖταις. Καὶ οὐδεὶς τούτων,
 and city, and citizens. And not-one of-these,
 ὧν οὔτε νεώτερος οὔτε πρεσβύτερος, οὔτε
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 ther, using this *as-an*-argument that it-would-be

νομιμον τον αμαθεστερον δεδεσθαι
 lawful that-the more-ignorant-man should-be-bound
 ὑπο τοῦ σοφωτερου. Δε Σωκρατης φετο τον-μεν
 by the more-wise. But Socrates thought that-one
 δεσμενοντα ἐνεκα αμαθιας αν-
 putting-another-in-bonds on-account-of ignorance would-
 και αυτον -δεδεσθαι δικαιως ὑπο τῶν επισταμενων
 also himself -be-bound justly by those knowing
 ἃ αυτος μη-επισταται, και ἐνεκα τῶν-τοιουτων
 what he did-not-know, and on-account-of such-things
 πολλακις εσκοπει, τι αμαθια διαφερει μα-
 often he-considered, in-what ignorance differs from-
 νιας* και τους-μεν μαινομενους φετο αν-
 madness: and those who-are-mad he-thought would-
 δεδεσθαι συμφεροντως και αυτοις και τοις-
 be-bound advantageously both to-themselves and their-
 φιλοις, τους-δε μη επισταμενους τα δεοντα,
 friends, but-those not knowing the-things proper,
 αν-μανθανειν δικαιως παρα τῶν επισταμενων.*
 would-learn justly from those knowing.
 Αλλα Σωκρατης γε, εφη ὁ κατηγορος, εποiei
 But Socrates at-least, said the accuser, caused
 ου μονον τους πατερας, αλλα και τους αλλους
 not only the fathers, but also the other
 συγγενεις ειναι εν ατιμια παρα τοις συνοῦσι
 relatives to-be in dishonour with those with

* Socrates adduced an acknowledged case by way of argument, to establish a new conclusion, without dwelling on the premises, which he could not alter; whereas the accuser represented him as recommending the practice, which he merely mentioned as a strong illustration of a different position.

αὐτῷ, λεγὼν ὡς οἱ-συγγενεῖς ὠφελοῦσιν οὐτε
 him, asserting that relatives advantage neither
 τοὺς καμνοντάς, οὐτε τοὺς δικάζομενους, ἀλλὰ
 those sick, nor those involved-in-law-suits, but
 οἱ-ιατροὶ τοὺς-μεν, — τοὺς-δε, οἱ
 that-physicians-*advantage* the-former,—and-the-latter, those
 ἐπιστάμενοι συνδικεῖν.* Δε εἶπε, αὐτὸν
 knowing-how to-plead-for-*them*. But he-said, that-he
 λεγείν καὶ περὶ τῶν-φίλων, ὡς οὐδὲν ὀφέλος
 asserted also concerning friends, that-*it-is* no use
 εἶναι εὐνοῦς, εἰ-μη δύνησονται καὶ ὠφε-
 to-be well-meaning, unless they-shall-be-able also to-ad-
 λείν· δε αὐτὸν φασκεῖν τοὺς εἰδοτάς
 vantage; and that-he declared that-those knowing
 τα δεόντα, καὶ δυναμένους ἑρμηνεύσαι εἶναι
 the-*things* proper, and able to-interpret are
 μόνους ἀξιῶν τιμῆς· αὐτὸν οὖν ἀναπειθόντα
 alone worthy of-honour; that-he therefore persuading
 τοὺς νέους, ὡς αὐτὸς εἰη σοφωτάτος-τε καὶ
 the young, that himself was both-wisest and
 ἱκανωτάτος ποιῆσαι ἄλλους σοφούς, οὕτω
 most-competent to-make others wise, so
 διατιθεῖναι τοὺς συνόντας αὐτῷ, ὥστε τοὺς ἄλλους
 disposed those with him, that the rest-of-men

* So extensive was the licence allowed at Athens, by the democratic form of government, for the annoyance of wealthy individuals by actions at law, that the rich were constantly exposed to most vexatious suits, from the envy and caprice of their fellow-citizens. It was therefore absolutely necessary for any person having property to lose, to engage the support of some eloquent advocate, in order to avoid the quinous effects of this levelling system, openly countenanced by the ruling power in the state.

εἶναι μὴδαμῶ παρα αὐτοῖς πρὸς
 were of-no-account with them in-comparison-of
 ἑαυτον. Δε ἐγὼ οἶδα αὐτον μὲν καὶ λεγοντα
 himself. But I knew him indeed also speaking
 ταῦτα περὶ πατερων-τε καὶ τῶν ἄλλων
 these-things concerning both-fathers and the other
 συγγενῶν, καὶ περὶ φίλων. Καὶ πρὸς
 relations, and concerning friends. And besides
 τουτοις-γε, ὅτι, τῆς ψυχῆς ἐξελθουσης, ἐν
 these, that, the soul having-gone-forth, in
 ᾗ μόνῃ γινεται φρονησις, ἐξενεγκαντες
 which alone exists intelligence, men having-carried-out
 τὸ σῶμα τοῦ οικειοτατου-ανδρωπου τὴν
 the body of-the most-intimate-friend as-quick
 ταχιστην,* ἀφανίζουσιν. Δε ἐλεγε ὅτι ἕκαστος,†
 as-possible, put-it-out-of-sight. And he-said that each-person,
 καὶ ζῶν, ὅτι τοῦ ἑαυτοῦ σωματος, ὃ
 even while-living, whatever of his-own body, which
 μάλιστα παντων φιλεῖ, ἀν-ᾗ ἀρχεῖον καὶ
 most of-all he-loves, be useless and
 ἀνωφελές, αὐτος-τε ἀφαιρεῖ, καὶ παρεχει
 unprofitable, both-he-himself removes, and allows
 ἄλλῳ. Γὰρ αὐτοι-τε ἀφαιροῦσι αὐτῶν
 another-to-do-so. For both-themselves remove their

* The accusative feminine of the adjective is often used *adverbially*: in this passage the substantive ὁδόν may be understood, as signifying "the shortest way."

† This argument is sometimes adduced as a pointed instance of the homeliness of illustration occasionally employed by Socrates.

ονυχας-τε,* και τριχας, και τυλους, και παρεχουσι
 nails, and hairs, and corns, and commit
 τοις-ιατροις και αποτεμνειν και αποκᾶειν μετα-τε
 to-physicians even to-cut-off and burn-off both-with
 πονων και αλγηδωνων, και χαριν τουτου
 trouble and pains, and in-return-for this
 οιονται δειν και τινειν αυτοις μισθον.
 they-think they-ought even to-pay them a-fee.
 Και το σιαλον αποπτουουσιν εκ του στοματος
 And the saliva *men* spit-out from the mouth
 ως πορρώτατω δυνανται, διοτι ενον ωφελεῖ-μεν
 as far-as they-can, because being-in it-advantages
 αυτους ουδεν, δε βλαπτει πολυ μάλλον.
 them naught, but injures-*them* much rather.
 Ταῦτα-μεν οὖν ελεγεν, ου διδασκων κατορυττειν
 These-*things* then he-said, not as teaching to-bury
 τον-μεν πατερα ζῶντα, δε κατατεμνειν ἑαντον,
 the father *while*-alive, and to-cut-in-pieces one's-self,
 αλλα επιδεικνυν, ὅτι το αφρον
 but demonstrating, that what-is without-intelligence
 εστι ατιμον. Και παρεκαλει επιμελεῖσθαι τοῦ-
 is without-honour. And he-exhorted to-take-care to-

* The particle *τε* combined with the first of a connected series of words cannot always be translated "both," as it is frequently attached, when there is more than one subsequent term: on these occasions, however, it must be considered as implying that the several words are intimately connected, being employed to engage attention to the whole detail. In prose composition *τε* is not often a connecting particle in the strict sense of the phrase, being commonly attached only to the *first* word of a series.

ειναι ὡς-φρονιμωτατον και ωφελιμωτατον,* ὅπως,
 be as-intelligent and useful-as-possible, that,
 εαν-τε βουληται† τιμᾶσθαι ὑπο πατρος, εαν-τε
 if one-wish to-be-honoured by father, and-if
 ὑπο ἀδελφοῦ, εαν-τε ὑπο τινος ἄλλου, μη-
 by brother, and-if by any other, one-should-not-
 ἀμελῇ, πιστευων τῷ εἶναι οικείοις, ἀλλὰ
 be-negligent, trusting in-the being related, but
 πειράται, ὑπο ὧν ἀν-βουλοίτο
 should-endeavour, by whomsoever one-might-wish
 τιμᾶσθαι, τοῦτοις εἶναι ωφέλιμος.
 to-be-honoured, to-these to-be advantageous.

Ὁ-δε κατηγορος εφη, αὐτον και ἐκλεγομενον
 But-the accuser said, that-he also selecting-from
 τῶν ἐνδοξοτατων ποιητῶν τὰ πονηροτατα, και
 the most-approved poets the worst-parts, and
 χρωμενον τοῦτοις μαρτυριοις, διδασκειν τους
 using these as-testimonies, taught those
 συνοντας εἶναι κακουργους και τυραννικους.
 with-him to-be evil-doers and tyrannical.

Το-μεν Ἡσιόδου —

The-verse of-Hesiod —

“Οὐδεν-δε ἐργον ονειδος, δε ἀεργεῖη το-ονειδος,”
 “No work is-a-disgrace, but idleness is a-disgrace,”

* This conjunction ὡς is often put with the superlative of the adjective, like *quam* in Latin, to express the highest possible degree of the quality; when some part of the verb *δυναται* must be understood, as fully expressed in the above sentence with *πορώτατω*.

† The indefinite subject *τις*, “any one,” is sometimes omitted with the singular of the verb as well as with the plural.

— αὐτον λεγειν τοῦτο δη, ὡς ὁ ποιητης κελευοι
 —that-he quoted this indeed, as-if the poet commanded
 ἀπεχεσθαι μηδενος εργου μητε αδικου μητε
 to-refrain-from no work either unjust or
 αἰσχροῦ, ἀλλὰ ποιεῖν καὶ ταῦτα ἐπὶ τῷ-κερδει. Δε
 unseemly, but to-do even this for gain. But
 Σωκρατης, ἐπει διωμολογησατο το-μεν-εἶναι
 Socrates, since he-confessed-throughout that-to-be
 εργατην εἶναι ὠφελιμον-τε ἀνδρωπῳ καὶ ἀγαθον,
 a-worker is both-useful to-man and good,
 το-δε ἀργον βλαβερον-τε καὶ κακον, καὶ
 but to-be an-idler is both-hurtful and bad, and
 το-μεν-εργαζεσθαι ἀγαθον, το-δε-αργεῖν κακον,
 that-to-be-employed is good, but-to-be-unemployed is-bad,
 εἶπε-τε τοὺς-μεν ποιοῦντας τι ἀγαθον εργαζεσθαι,
 both-said that-those doing aught good are-employed,
 καὶ εἶναι εργατας, τοὺς-δε κυβευοντας, ἢ
 and are workers, but-those playing-at-dice, or
 ποιοῦντας τι ἄλλο πονηρον καὶ ἐπιζημιον
 doing any-thing else evil and hurtful
 ἀπεκαλεῖ ἀργους.* Ἐκ τούτων-δε το ἀν-εχοι
 he-called idlers. From these-things the-verse would-be
 ὀρθῶς —
 right —

* The argument of Socrates is this : — Nothing can be called *work* (*εργον*) but what is good and useful, all pernicious occupation of time being unworthy of the name ; consequently the verse cannot possibly be construed into a recommendation of useless pursuits, which are equivalent to *idleness*, (*αεργειη*).

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 προς τουτῳ ὥσι θρασεῖς, παντα τροπον
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οἷα-περ και συ νῦν δοκεῖς εμοι μελετᾶν.
 as also you now seem to-me to-study.
 Τον-δε Αλκιβιαδην φαναι, Εἰδε-συνεγενομην* σοι
 And Alcibiades said, Would-I-had-been-with you
 τότε, ὦ Περικλεις, ὅτε ἦσθα σεαυτοῦ-δεινοτατος †
 then, O Pericles, when you-were at-your-cleverest
 ταῦτα. Επει-ταχιστα τοιωνν ὑπελαβον
 in-these-things. As-soon-as therefore they-supposed
 εἶναι κρειττονες τῶν πολιτευομενων,
 that-they-were superior to-those directing-state-affairs,
 προσησαν Σωκρατει-μεν ουκ ετι· (γαρ ουτε
 they-came-to Socrates no longer; (for neither
 ηρεσκειν αυτοῖς αλλως· εἴτε προσελ-
 did-he-please them in-other-points; and-if-they came-
 δοιεν, ηχθοντο ελεγχομενοι ὑπερ
 to-him, they-were-displeased at-being-reproved for
 ὧν ἡμαρτανον), δε επρατ-
 what-things they-did-wrong), but they-proceeded-with-
 τον τα τῆς πολεως, ἐνεκεν ὧν-περ
 transacting the-affairs of-the state, for-sake of-which
 και προσῆλθον Σωκρατει. Αλλα Κριτων-τε,
 also they-had-come-to Socrates. But Crito,

* Although the *optative* mood, agreeably to its name, would seem the proper form for the expression of a *wish*, yet if the wish relates to any thing *past*, the *indicative* aorist with εἰδε is employed.

† Literally — “cleverest of yourself;” i. e. cleverer than you were at any other time of life.

This story of Alcibiades is introduced to prove what was his real object in courting the society of Socrates; as the former was intended to show the actual terms of fellowship between Critias and the philosopher.

ἦν ὁμιλητής Σωκρατους, καὶ Χαιρεφῶν, καὶ
 was a-companion of-Socrates, and Chærephion, and
 Χαιρεκρατής, καὶ Ἑρμοκράτης, καὶ Σιμμίας, καὶ
 Chærecrates, and Hermocrates, and Simmias, and
 Κεβης, καὶ Φαιδωνδης, καὶ ἄλλοι, οἱ συνῆσαν
 Cebes, and Phædonides, and others, who were-with
 ἐκείνῳ, οὐχ ἵνα γένοιτο δημηγορικοί,
 him, not that they-might-become popular-speakers,
 ἢ δίκανικοί, ἀλλὰ ἵνα, γενομένοι καλοῖ·τε
 or pleaders, but that, having-become both-honourable
 καὶ ἀγαθοί, δύναιντο χρῆσθαι καλῶς
 and good, they-might-be-able to-use well
 οἰκῶν, καὶ οἰκεταίς, καὶ οἰκειοῖς, καὶ φίλοις,
 their-house, and domestics, and relations, and friends,
 καὶ πόλει, καὶ πολῖταις. Καὶ οὐδεὶς τούτων,
 and city, and citizens. And not-one of-these,
 ὧν οὔτε νεώτερος οὔτε πρεσβύτερος, οὔτε
 being either younger or older, either
 ἐποίησε οὐδὲν κακόν, οὔτε ἐσχεν αἰτίαν.
 did aught evil, or had blame.

Ἀλλὰ Σωκράτης γε, εἶπε ὁ κατηγορὸς,
 But Socrates at-least, said the accuser,
 ἐδίδασκε προπηλακίζειν τοὺς-πατέρας, πειθῶν-μεν
 taught to-insult fathers, persuading
 τοὺς συνόντας αὐτῷ, ποιεῖν σοφωτέρους
 those with him, that he made them wiser
 τῶν πατέρων, δὲ φασκὼν ἐξεῖναι κατὰ νόμον
 than their-fathers, and saying it-was-allowed in law
 ἔλονται παρανοίας δῆσαι καὶ τὸν-
 for-one having-convicted-him of-insanity, to-bind even his-fa-
 πατέρα, χρωμένους τούτῳ τεκμηρίῳ ὥς εἴη
 ther, using this as-an-argument that it-would-be

νομιμον τον αμαθεστερον δεδεσθαι
 lawful that-the more-ignorant-man should-be-bound
 ὑπο τοῦ σοφωτερου. Δε Σωκρατης ψετο τον-μεν
 by the more-wise. But Socrates thought that-one
 δεσμευοντα ἐνεκα αμαθιας αν-
 putting-another-in-bonds on-account-of ignorance would-
 και αυτον -δεδεσθαι δικαιως ὑπο τῶν επισταμενων
 also himself -be-bound justly by those knowing
 ὅς αυτος μη-επισταται, και ἐνεκα τῶν-τοιουτων
 what he did-not-know, and on-account-of such-things
 πολλας εσκοπει, τι αμαθια διαφερει μα-
 often he-considered, in-what ignorance differs from-
 νιας· και τους-μεν μαινομενους ψετο αν-
 madness: and those who-are-mad he-thought would-
 δεδεσθαι συμφεροντως και αυτοῖς και τοῖς-
 be-bound advantageously both to-themselves and their-
 φιλοις, τους-δε μη επισταμενους τα δεοντα,
 friends, but-those not knowing the-things proper,
 αν-μανθανειν δικαιως παρα τῶν επισταμενων.*
 would-learn justly from those knowing.
 Αλλα Σωκρατης γε, εφη ὁ κατηγορος, ποιεῖ
 But Socrates at-least, said the accuser, caused
 ου μονον τους πατερας, αλλα και τους αλλους
 not only the fathers, but also the other
 συγγενεῖς εἶναι εν ατιμια παρα τοῖς συνοῦσι
 relatives to-be in dishonour with those with

* Socrates adduced an acknowledged case by way of argument, to establish a new conclusion, without dwelling on the premises, which he could not alter; whereas the accuser represented him as recommending the practice, which he merely mentioned as a strong illustration of a different position.

αὐτῷ, λεγὼν ὡς οἱ-συγγενεῖς ὠφελοῦσιν οὐτε
 him, asserting that relatives advantage neither
 τοὺς καμνοντάς, οὐτε τοὺς δικάζομενους, ἀλλὰ
 those sick, nor those involved-in-law-suits, but
 οἱ-ἱατροὶ τοὺς-μεν, — τοὺς-δε, οἱ
that-physicians-*advantage* the-former,—and-the-latter, those
 ἐπιστάμενοι συνδικεῖν.* Δε εἶπεν, αὐτὸν
 knowing-how to-plead-for-*them*. But he-said, that-he
 λεγείν καὶ περὶ τῶν-φίλων, ὡς οὐδὲν ὀφέλος
 asserted also concerning friends, that-*it-is* no use
 εἶναι εὐνοῦς, εἰ-μὴ δυνήσονται καὶ ὠφε-
 to-be well-meaning, unless they-shall-be-able also to-ad-
 λείν· δε αὐτὸν φασκεῖν τοὺς εἰδοτάς
 vantage; and that-he declared that-those knowing
 τα δεόντα, καὶ δυναμένους ἑρμηνεύσαι εἶναι
 the-*things* proper, and able to-interpret are
 μόνους ἀξιῶν τιμῆς· αὐτὸν οὖν ἀναπειθόντα
 alone worthy of-honour; that-he therefore persuading
 τοὺς νέους, ὡς αὐτὸς εἰη σοφωτάτος-τε καὶ
 the young, that himself was both-wisest and
 ἱκανωτάτος ποιῆσαι ἄλλους σοφούς, οὕτω
 most-competent to-make others wise, so
 διατιθεῖναι τοὺς συνοῦντάς αὐτῷ, ὥστε τοὺς ἄλλους
 disposed those with him, that the rest-of-*men*

* So extensive was the licence allowed at Athens, by the democratic form of government, for the annoyance of wealthy individuals by actions at law, that the rich were constantly exposed to most vexatious suits, from the envy and caprice of their fellow-citizens. It was therefore absolutely necessary for any person having property to lose, to engage the support of some eloquent advocate, in order to avoid the guinous effects of this levelling system, openly countenanced by the ruling power in the state.

ονυχας-τε,* και τριχας, και τυλους, και παρεχουσι
 nails, and hairs, and corns, and commit
 τοῖς-ιατροῖς και αποτεμνειν και αποκᾶειν μετα-τε
 to-physicians even to-cut-off and burn-off both-with
 πονων και αλγηδονων, και χαριν τουτου
 trouble and pains, and in-return-for this
 οιονται δειν και τινειν αυτοῖς μισθον.
 they-think they-ought even to-pay them a-fee.
 Και το σιαλον αποπτνουσιν εκ του στοματος
 And the saliva *men* spit-out from the mouth
 ὡς πορρώτατω δυνανται, διοτι ενον ωφελεῖ-μεν
 as far-as they-can, because being-in it-advantages
 αυτους ουδεν, δε βλαπτει πολυ μᾶλλον.
 them naught, but injures-*them* much rather.
 Ταῦτα-μεν οὖν ελεγεν, ου διδασκων κατορυττειν
 These-*things* then he-said, not as teaching to-bury
 τον-μεν πατερα ζῶντα, δε κατατεμνειν ἑαυτον,
 the father *while*-alive, and to-cut-in-pieces one's-self,
 αλλα επιδεικνυν, ὅτι το αφρον
 but demonstrating, that what-is without-intelligence
 εστι ατῖμον. Και παρεκαλει επιμελεῖσθαι τοῦ-
 is without-honour. And he-exhorted to-take-care to-

* The particle τε combined with the first of a connected series of words cannot always be translated "both," as it is frequently attached, when there is more than one subsequent term: on these occasions, however, it must be considered as implying that the several words are intimately connected, being employed to engage attention to the whole detail. In prose composition τε is not often a connecting particle in the strict sense of the phrase, being commonly attached only to the *first* word of a series.

ειναι ὡς-φρονιμωτατον και ωφελιμωτατον,* ὅπως,
 be as-intelligent and useful-as-possible, that,
 εαν-τε βουληται† τιμᾶσθαι ὑπο πατρος, εαν-τε
 if one-wish to-be-honoured by father, and-if
 ὑπο ἀδελφοῦ, εαν-τε ὑπο τινος αλλου, μη-
 by brother, and-if by any other, one-should-not-
 αμελῇ, πιστευων τῷ εἶναι οικεῖος, αλλα
 be-negligent, trusting in-the being related, but
 πειράται, ὑπο ὧν αν-βουλοιτο
 should-endeavour, by whomssoever one-might-wish
 τιμᾶσθαι, τουτοις εἶναι ωφελιμος.
 to-be-honoured, to-these to-be advantageous.

Ὁ-δε κατηγορος εφη, αυτον και εκλεγομενον
 But-the accuser said, that-he also selecting-from
 τῶν ενδοξοτατων ποιητῶν τα πονηροτατα, και
 the most-approved poets the worst-parts, and
 χρωμενον τουτοις μαρτυριαις, διδασκειν τους
 using these as-testimonies, taught those
 συννοντας εἶναι κακουργους και τυραννικους.
 with-him to-be evil-doers and tyrannical.

Το-μεν Ἡσιόδου —
 The-verse of-Hesiod —

“ Ουδεν-δε εργον ονειδος, δε αεργειη το-ονειδος,”
 “ No work is a-disgrace, but idleness is a-disgrace,”

* This conjunction ὡς is often put with the superlative of the adjective, like *quam* in Latin, to express the highest possible degree of the quality; when some part of the verb *δυναται* must be understood, as fully expressed in the above sentence with *πορώτατω*.

† The indefinite subject τις, “any one,” is sometimes omitted with the singular of the verb as well as with the plural.

— αὐτον λεγειν τοῦτο δη, ὡς ὁ ποιητης κελευοι
 —that-he quoted this indeed, as-if the poet commanded
 ἀπεχεσθαι μηδενος εργου μητε αδικου μητε
 to-refrain-from no work either unjust or
 αισχροῦ, ἀλλα ποιεῖν και ταῦτα επι τῷ-κερδει. Δε
 unseemly, but to-do even this for gain. But
 Σωκρατης, επει διωμολογησατο το-μεν-εἶναι
 Socrates, since he-confessed-throughout that-to-be
 εργατην εἶναι ωφελιμον-τε ανθρωπω και αγαθον,
 a-worker is both-useful to-man and good,
 το-δε αργον βλαβερων-τε και κακον, και
 but to-be an-idler is both-hurtful and bad, and
 το-μεν-εργαζεσθαι αγαθον, το-δε-αργεῖν κακον,
 that-to-be-employed is good, but-to-be-unemployed is-bad,
 εφη-τε τους-μεν ποιουντας τι αγαθον εργαζεσθαι,
 both-said that-those doing aught good are-employed,
 και εἶναι εργατας, τους-δε κυβενοντας, η
 and are workers, but-those playing-at-dice, or
 ποιουντας τι αλλο πονηρον και επιζημιον
 doing any-thing else evil and hurtful
 απεκαλει αργους.* Εκ τωντων-δε το αν-εχοι
 he-called idlers. From these-things the-verse would-be
 ορθῶς —
 right —

* The argument of Socrates is this : — Nothing can be called *work* (*εργον*) but what is good and useful, all pernicious occupation of time being unworthy of the name ; consequently the verse cannot possibly be construed into a recommendation of useless pursuits, which are equivalent to *idleness*, (*αεργειη*).

“Εργον δε ουδεν ονειδος, δε αεργειη το-
 “Work indeed is no disgrace, but idleness is-dis-
 ονειδος.” ‘Ο-δε κατηγορος εφη αυτον πολλακις
 grace.” But-the accuser said that-he often
 λεγειν το ‘Ομηρου — οτι Οδυσσευς
 quoted that of-Homer — that Ulysses

“Οντινα-μεν βασιληα και εξοχον ανδρα
 “Whatsoever king and chief man
 κιχειν, του-δε ερητυσασκε, παραστας,
 he-might-meet-with, him he-restrained, standing-near,
 αγανοις επεεσσιν’ ‘Δαιμονιε, ου-εοικε σε
 with-mild words; ‘Good-friend, it-is-not-meet for-thee
 δειδισσεσθαι ως κακον’ αλλα καθησο-τε αυτος,
 to-tremble like a-coward; but both-sit-down yourself,
 και ιδρυε αλλους λαους.’ Δε ον ανδρα
 and seat other people.’ But whatever man
 δημου, αυ, ιδοι-τε,
 of-the-populace, on-the-other-hand, he-might-both-see,
 εφευροι-τε βοωντα, τον ελασασκεν σκηπτρω,
 and-might-find clamouring, him he-smote with-sceptre,
 ομοκλησασκε-τε μυθῳ. ‘Δαιμονιε,* ἦσο
 and-loudly-menaced with-command; ‘Fellow, sit
 ατρεμας, και ακουε μῦθον αλλων, οί εισι
 quiet, and hear command of-others, who are
 φερτεροι σεο’ δε συ απολεμος, και
 better than thou; but thou art unwarlike, and

* Δαιμονιος admits two opposite senses, as being derived from δαιμων, a genius, or spirit, either good or evil. Thus our own terms “good friend” and “fellow,” though not really opposed, may be used to convey a very different meaning.

αναλκις, ουδε ποτε εναριθμιος εν πολεμῷ
 spiritless, nor ever to-be-numbered in battle
 ουτε ενι βουλῇ,"
 or in council,"

Αυτον δη εξηγῆσαι ταῦτα, ὡς ὁ ποιητης
 That-he indeed interpreted these, as-if the poet
 επαινοει τους δημοτας και πενητας παιεσ-
 recommended that-the populace and poor should-
 θαι. Δε Σωκρατης ου-ελεγεν ταῦτα, (και-γαρ
 be-beaten. But Socrates meant-not this, (for
 οὕτω-γε αν-φετο εαντον δεῖν
 at-this-rate he-would-have-thought that-himself ought
 παιεσθαι), αλλα εφη, δεῖν τους οντας
 to-be-beaten), but he-said, that-it-is-right that-those being
 ωφελιμους μητε λογῳ μητε εργῳ, και ικανους
 useful neither in-word nor deed, and competent
 βοηθεῖν μητε στρατευματι μητε πολει, μητε τῷ
 to-assist neither army nor city, nor the
 δημοι* αυτω, ει τι δεοι, αλλως-τε εαν
 people itself, if aught were-neededful, especially if
 προς τουτω ὥσι θρασείς, παντα τροπον
 besides this they-should-be audacious, by-all means
 κωλυεσθαι, και-αν τυγχανωσιν ουτες
 should-be-restrained, although they-might-happen to-be
 πανυ πλουσιοι. Αλλα Σωκρατης γε, τα-εναντια
 very rich. But Socrates at-least, contrary-to
 τουτων, ἦν φανερος ὢν και δημοτικος,* και
 these-things, was manifest being both affable, and

* Δημοτικος, more literally "popular," i. e. easy of access to all people.—Observe the iteration of the word *δημος*, in answer to the charge brought against Socrates of despising "the people."

φιάνθρωπος. Γὰρ ἐκεῖνος λαβὼν πολλοὺς
 humane. For he having-received many
 ἐπιθυμητάς, καὶ ἀστούς καὶ ξένους, ἐπράξατο
 desirous-of-it, both citizens and strangers, exacted
 οὐδένα μισθὸν πώποτε τῆς-συνουσίας, ἀλλὰ
 no recompence at-any-time for-his-companionship, but
 πᾶσιν ἀφθονῶς ἐπηρέει τῶν-ἑαυτοῦ· τινες
 to-all ungrudgingly communicated of-his-own: some
 ὦν, λαβόντες μικρά μέρη παρὰ ἐκείνου
 of-whom, having-received small parts from him
 προῖκα, ἐπώλουν πολλοῦ τοῖς-ἄλλοις, καὶ
 gratis, sold-them at-a-high-price to-others, and
 οὐκ-ἦσαν, ὥσπερ ἐκεῖνος, δημοτικὸς γὰρ τοῖς
 were-not, as he-was, affable; for to-those
 μὴ ἔχουσι χρήματα δίδοναι οὐκ-ἠδελὸν δια-
 not having money to-give they-would-not dis-
 λεγεσθαι. Ἀλλὰ Σωκράτης γε, καὶ πρὸς
 converse. But Socrates at-least, also in-the-estimation
 τοὺς-ἄλλους ἀνθρώπους παρείχετο κόσμον τῇ
 of-other men afforded ornament to-the
 πόλει, πολλῷ μᾶλλον ἢ Λίχας τῇ Λακεδαι-
 city, much more than Lichas to-that of-the-La-
 μονίων, ὃς γέγονε ὀνομαστός ἐπὶ τούτῳ·
 cedemonians, who became renowned on this-account.
 Γὰρ Λίχας μὲν εἰδειπνίζε τοὺς ξένους
 For Lichas indeed feasted the strangers
 ἐπιδημοῦντας ἐν Λακεδαίμονι ταῖς γυμνο-
 sojourning in Lacedæmon at-the games-of-naked-
 παιδίαις*· δὲ Σωκράτης, διὰ παντός τοῦ-βίου,
 boys; but Socrates, through all his life,

* This *gymnopaedia* was a festival peculiar to the Spartans, whose religious ceremonies kept in view the general principles of the legis-

δαπανῶν τα-ἑαυτοῦ,* ὠφελεῖ τα μέγιστα
 expending his-own, advantaged in-the greatest-things
 παντας τους βουλομενους· γαρ ποιῶν τους
 all those wishing-it; for making those
 συγγιγνομενους βελτίους, ἀπεπεμπεν.
 who-were-with-him better, he-then-only-dismissed-them.

Δη Σωκράτης, ὡν τοιοῦτος, ἐδοκεῖ ἐμοὶ
 Truly-then Socrates, being such-a-man, seemed to-me
 μὲν εἶναι ἀξίος τιμῆς τῇ πόλει μᾶλλον
 indeed to-be worthy of-honour from-the state rather
 ἢ θανάτου. καὶ τινες σκοπῶν κατὰ
 than of-death: and any-one considering according-to
 τοὺς νόμους ἀν-ευροὶ τοῦτο. Γὰρ κατὰ
 the laws would-discover this. For according-to
 τοὺς νόμους, εἰ τις γένηται φανερός κλεπτῶν,
 the laws, if any-one become manifest stealing,
 ἢ λωποδυτῶν,† ἢ βαλαντιστομῶν, ἢ τοιχωρυχῶν,‡
 or clothes-snatching, or purse-cutting, or house-breaking,
 ἢ ἀνδραποδιζομενος, ἢ ἱεροσυλῶν, τοῦτοις §
 or kidnapping, or temple-robbing, to-these

lation of Lycurgus, encouraging the exhibition of all manly exercises.

* Τα ἑαυτοῦ, "the resources of himself;" not worldly wealth, for he possessed none, —but treasures of wisdom, which he possessed abundantly.

† From the constant practice of public bathing, and exercise in the palaestra, so great facilities were afforded for this offence, that a specific law was enacted for its prevention, and its commission to a certain extent was capitally punished.

‡ Τοιχωρυχῶν—literally "wall-boring," from τοῖχος, a wall, and ορυττω. to dig.

§ On account of the collective sense in which τις is often used, the word which refers to this indefinite pronoun is sometimes put in the plural number.

ἡ ζῆμια ἐστὶν θάνατος· ὧς ἐκείνος
 the penalty is death; from which-offence he
 πλείστον πάντων ἀνθρώπων ἀπέχετο.
 most of-all men refrained.

Ἀλλὰ μὴν οὔτε πολέμου σὺμβαντος
 But in-truth neither of-war succeeding
 κακῶς τῇ-γε παλῇ, οὔτε στάσεως, οὔτε προδοσίας,
 ill to-the state, nor of-sedition, nor of-betrayal,
 οὔτε οὐδενος ἄλλου κακοῦ, ἐγενετο πώποτε
 nor of-any other wickedness, was-he at-any-time
 αἰτίας.* Οὐδε-μὴν ἰδίᾳ γε πώποτε οὔτε-
 the-author. Nor-even privately indeed at-any-time did-
 ἀπεστερήσεν οὐδενᾶ ἀνθρώπου αγαθῶν, οὔτε
 he-either-deprive any-one of-men of-goods, or
 περιέβαλεν κακοῖς· ἀλλὰ οὐδε πώποτε εἶχε
 involve-any-one in-ills; but not-even ever had-he
 αἰτίαν οὐδενος τῶν εἰρημένων.
 blame for-any of-the said-offences.

Πῶς οὖν ἀν-ειη ἐνοχος τῇ γραφῇ;
 How then could-he-be liable to-the indictment?
 ὅς ἀντι τοῦ μὴ νομίζειν θεοὺς μὲν,
 who instead of-the not acknowledging Gods indeed,
 (ὥς εγγεγραπτο ἐν τῇ γραφῇ) ἦν φανερός
 (as had-been-written in the indictment) was evident
 θεραπευῶν τοὺς θεοὺς μαλιστα τῶν ἄλλων
 worshipping the Gods more than-the rest
 ἀνθρώπων† δὲ ἀντι τοῦ διαφθεῖρειν τοὺς
 of-men: and instead of-the corrupting the

* αἰτίας might be rendered "chargeable," as αἰτία, a cause, is usually intended in a bad sense.

† Literally—"most of the rest of men."—This is a common

νεους, (ὁ δη ὁ γραψαμενος ηἰτίατο
 young-men, (with-which indeed the accuser charged
 αυτον,) ἦν φανερος παυων τους τῶν-συνοντων
 him,) was manifest stopping these of-his-companions
 εχοντας πονηρας επιθυμιας, τουτων μεν, δε
 having evil desires, from-these indeed, and
 προτρεπων επιθυμεῖν τῆς καλλιστης και
 inclining-them, to-desire the most-beautiful and
 μεγαλοπρεπεστατης αρετῆς, ἣ εὔ
 magnificent virtue, whereby men reputably
 οικουσι πολεις-τε και οικους· Δε πραττων
 inhabit both-cities and houses: But practising
 ταῦτα, πῶς ου-ἦν* αξιος μεγαλῆς τιμῆς
 these-things, how was-he-not worthy of-great honour
 τῇ πολι; ;
 from-the state?

form in Greek, though scarcely recognized in English. Milton, however, has adopted it in these lines —

“ Adam the goodliest man of men since born
 His sons, the fairest of her daughters Eve.”

* This challenge to demonstrate a negative is a very common mode of positive and triumphant assertion with the Greeks.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΚΕΦ. α.

ΠΟΛΛΑΚΙΣ εθαιμασα, τισι ποτε λογοις Αθη-
ναιους επεισαν οί γραψαμενοι Σωκρατην, ὡς αξιος
ειη θανατου τῇ πολει. ἡ μὲν γὰρ γραφή κατ' αὐτοῦ
τοιαδε τις ἦν· “ Ἀδικεὶ Σωκρατης, οὐς μὲν ἡ πολὺς
νομίζει θεους, οὐ νομιζων, ἑτερα δὲ καινα δαιμονια
εισφερων. Ἀδικεὶ δὲ, καὶ τοὺς νεοὺς διαφθειρων.”

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνομιζεν, οὐς ἡ πολὺς
νομίζει θεους, ποιῶ ποτ' ἐχρησαντο τεκμηριῶ;
θυων τε γὰρ φανερός ἦν, πολλακὶς μὲν οἰκοὶ, πολ-
λακὶς δὲ ἐπὶ τῶν κοινῶν τῆς πολέως βωμῶν. καὶ
μαντικῇ χρωμενός οὐκ ἀφανὴς ἦν· διετεθρυλλητο
γὰρ, ὡς φαίη Σωκρατης, τὸ δαιμονιον ἑαυτῷ σημαι-
νειν. ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν
αἰτιασασθαι καινα δαιμονια εἰσφέρειν. Ὁ δὲ οὐδεν

καινότερον εισηφέρει τῶν ἀλλων, ὅσοι, μαντικὴν νομιζόντες, οἰωνοῖς τε χρώνται καὶ φημαὶς καὶ συμβολοῖς καὶ θυσίαις. οὗτοι τε γὰρ ὑπολαμβάνουσιν, οὐ τοὺς ὀρνίθας, οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαινεῖν· κακείνους* οὕτως ἐνομιζεν. ἀλλ' οἱ μὲν πλείστοι φασιν ὑπο τε τῶν ὀρνίθων καὶ τῶν ἀπαντῶντων ἀποτρεπεσθαι τε καὶ προτρεπεσθαι. Σωκράτης δὲ ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε. το δαιμονιον γὰρ ἔφη σημαινεῖν· καὶ πολλοῖς τῶν ξυνόντων προηγορεῦε, τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὥς τοῦ δαιμονίου προσημαινόντος. καὶ τοῖς μὲν πειδομένοις αὐτῷ συνεφέρε, τοῖς δὲ μὴ πειδομένοις μετεμελεῖ. καίτοι τις οὐκ ἀν' ὁμολογήσειεν, αὐτὸν βουλεσθαι μὴ' ἡλιθιον, μὴ' ἀλαζονα φαίνεσθαι τοῖς συνουσίῃ; ἐδοκεῖ δ' ἀν' ἀμφοτέρω τούτοις, εἰ προαγορευῶν ὥς ὑποθεοῦ φαίνομενα, εἴτα ψευδομένος ἐφαινετο. δῆλον οὖν, ὅτι οὐκ ἀν' προελεγεν, εἰ μὴ ἐπιστεῦεν ἀληθεύσειν. ταῦτα δὲ τις ἀν' ἀλλῶ πιστεῦσειεν ἢ θεῶ; πιστεῦων δὲ θεοῖς, πῶς οὐκ εἶναι θεοὺς ἐνομιζεν; ἀλλὰ μὴν ἐποiei καὶ ταδὲ πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγκαῖα συνεβουλεύε καὶ πράττειν, ὥς ἐνομιζεν ἀριστ' ἀν' ἀπραχθῆναι· περὶ δὲ τῶν ἀθλῶν, ὅπως ἀν' ἀποβῆσοιτο, μαντευσομένους ἐπέμπευ, εἰ ποιητέα.

Καὶ τοὺς μέλλοντας οἰκοὺς τε καὶ πόλεις καλῶς οἰ-

* This frequency of contraction is a distinguishing characteristic of the Attic dialect.

κησιν, μαντικῆς εφη προσδεῖσθαι. Τεκτονικον μεν γαρ, η χαλκευτικον, η γεωργικον, η ανθρωπων αρχικον, η τῶν τοιουτων εργων εξεταστικον, η λογιστικον, η οικονομικον, η στρατηγικον γενεσθαι, παντα τα τοιαῦτα μαθηματα και ανθρωπου γνωμη αίρετα ενομίζεν εἶναι. Τα δε μεγιστα τῶν εν τουτοις, εφη, τους θεους έαυτοῖς καταλειπεσθαι, ὧν ουδεν δηλον ειναι τοῖς ανθρωποις. ουτε γαρ τῷ καλῶς αργον φυτευσαμενῳ δηλον, ὅστις καρπωσηται· ουτε τῷ καλῶς οικιαν οικοδομησαμενῳ δηλον, ὅστις οικησει· ουτε τῷ στρατηγικῷ δηλον, ει συμφερει στρατηγεῖν· ουτε τῷ πολιτικῷ δηλον, ει συμφερει τῆς πολεως προστατεῖν· ουτε τῷ καλην γημαντι, ινα ευφραინηται, δηλον, ει δια ταυτην ανιασεται· ουτε τῷ δυνατους εν τῇ πολει κηδεστας λαβοντι δηλον, ει δια τουτους στερησεται τῆς πολεως.

Τους δε μηδεν τῶν τοιουτων οιομενους εἶναι δαιμονιον, αλλα παντα τῆς ανθρωπινης γνωμης, δαιμονῶν εφη· δαιμονῶν δε και τους μαντευομενους, ἂ τοις ανθρωποις εδωκαν οἱ θεοι μαθοῦσι διακρινειν· οἷον, ει τις επερωτωρ, ποτερον επισταμενον ἡνιοχεῖν επι ζεύγος λαβεῖν κρεῖττον, η μη επισταμενον· η ποτερον επισταμενον κυβερνᾶν επι την ναῦν κρεῖττον λαβεῖν, η μη επισταμενον· η ἂ εξεστιν αριθμησοντας, η μετρησοντας, η στησοντας ειδεναι· τους τα τοιαῦτα παρα τῶν θεῶν πυνθανομενους αδεμιστα ποιεῖν ἡγεῖτο· εφη δε δεῖν, ἂ μεν μαθοντας ποιεῖν εδωκαν οἱ θεοι, μανθανειν· ἂ δε μη δηλα τοῖς ανθρωποις εστι, πειρασθαι, δια μαντικῆς παρα τῶν θεῶν πυν-

θανεσθαι· τους θεους γαρ, οἷς αν ὤσιν ἱλεω, σημαινειν.

Αλλα μην εκεινος γε αι μεν ην εν τῷ φανερω·
 πρωι τε γαρ εις τους περιπατους και τα γυμνασια ηει,
 και πληθουσης αγορας εκει φανερος ην, και το λοιπον
 αι της ημερας ην οπου πλειστοις μελλοι συνεσεσθαι·
 και ελεγε μεν ως το πολυ, τοις δε βουλομενοις εξην
 ακουειν. Ουδεις δε πωποτε Σωκρατους ουδεν ασεβες
 ουδε ανοσιον ουτε πραττοντος ειδεν, ουτε λεγοντος
 ηκουσεν· ουδε γαρ περι της των παντων φυσεως,
 ηπερ των αλλων οι πλειστοι, διελεγετο, σκοπων,
 υς ο καλουμενος υπο των σοφιστων κοσμος εχει,
 και τισιν αναγκαις εκαστα γηγνεται των ουρανιων·
 αλλα και τους φροντιζοντας τα τοιαυτα μωραινοντας
 απεδεικνυε. Και πρωτον μεν αυτων εσκοπει, ποτερα
 ποτε νομισαντες ικανως ηδη ανθρωπινα* ειδεναι,
 ερχονται επι το περι των τοιουτων φροντιζειν, η τα
 μεν ανθρωπινα παρεντες, τα δαιμονια δε σκοπουντες,
 ηγουνται τα προσηκοντα πραττειν. Εθαυμαζε δε,
 ει μη φανερον αυτοις εστιν, οτι ταυτα ου δυνατον
 εστιν ανθρωποις ευρειν· επει και τους μεγιστον
 φρονουντας επι τῷ περι τουτων λεγειν ου ταυτα
 δοξαζειν αλληλοις, αλλα τοις μαινομενοις ομοιως
 διακεισθαι προς αλληλους. Των τε γαρ μαινομενων
 τους μεν ουδε τα δεινα δεδιεναι, τους δε και τα μη

* Although we commonly omit the sign of a smooth vowel, as well as the grave and acute accents, it seems necessary to retain this apostrophe when two words are contracted into one.

φοβερα φοβεῖσθαι· και τοῖς μεν ουδ' εν οχλῳ δοκεῖν
αισχρον εἶναι λεγειν η ποιεῖν οτιοῦν, τοῖς δε ουδ'
εξιτητεον εις ανθρωπους εἶναι δοκεῖν· και τους μεν
ουθ' ἱερον ουτε βωμον ουτε αλλο τῶν θειων ουδεν
τιμᾶν, τους δε και λιθους και ξυλα τα τυχοντα και
θηρια σεβεσθαι· τῶν τε περι τῆς τῶν παντων φυσεως
μεριμνῶντων τοῖς μεν δοκεῖν ἐν μονον το ον εἶναι,
τοῖς δε απειρα το πληθος· και τοῖς μεν αει κινεῖσθαι
παντα, τοῖς δε ουδεν αν ποτε κινήθῃναι· και τοῖς
μεν παντα γιγενεσθαι τε και απολλυσθαι, τοῖς δε ουτ'
αν γενεσθαι ποτε ουδεν, ουτε απολεσθαι. Εσκοπει
δε περι αυτῶν και ταδε· ἄρ', ὡσπερ οἱ τάνθρωπεια
μανθανοντες ἡγοῦνται τοῦθ', ὁ τι αν μαθῶσιν,
ἐαυτοῖς τε και τῶν αλλων ὅτῃ αν βουλωνται,
ποιησειν, οὔτω και οἱ τα θεία ζητοῦντες νομιζουσιν,
επειδαν γνῶσιν αἷς αναγκαις ἐκαστα γιγνεται, ποιη-
σειν, ὅταν βουλωνται, και ανεμους και ὕδατα και
ῥας και ὅτου αν αλλου δεωνται τῶν τοιουτων; η
τοιούτο μεν ουδεν ουδ' ἐλπίζουσιν, ἀρκεί δ' αυτοῖς
γνῶναι μονον, ἥ τῶν τοιουτων ἐκαστα γιγνεται.
Περι μεν οὖν τῶν ταῦτα πραγματευομενων τοιαῦτα
ελεγεν. Αυτος δε περι τῶν ανθρωπειων αει διελε-
γετο, σκοπῶν, τι ευσεβες, τι ασεβες· τι καλον, τι
αισχρον· τι δικαιον, τι αδικον· τι σωφροσυνη, τι
μανια· τι ανδρια, τι δειλια· τι πολις, τι πολιτικός·
τι αρχη ανθρωπων, τι αρχικος ανθρωπων· και περι
τῶν αλλων, ἃ τους μεν ειδοτας ἡγείτο καλους και
αγαθους εἶναι, τους δε αγνοοῦντας ανδραποδωδεις
αν δικαιως κεκλησθαι.

Ὅσα μὲν οὖν μὴ φανερός ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστον, ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι τοὺς δικαστάς· ὅσα δὲ πάντες ᾔδεσαν, θαυμαστον, εἰ μὴ τούτων ἐνεθυμηθήσαν. Βουλευσας γὰρ ποτε, καὶ τὸν βουλευτικὸν ὄρκον ὁμοσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλευσεῖν, ἐπιστάτης ἐν τῷ δήμῳ γενομένου, ἐπιθυμησαντος τοῦ δήμου παρα τοὺς νόμους ἐννεα στρατηγούς μὶα ψήφῳ αποκτείνειν πάντας, οὐκ ἠθέλησεν ἐπιψήφισαι, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνάτῶν ἀπειλούντων· ἀλλὰ περὶ πλείονος ἐποίησατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρα τὸ δίκαιον, καὶ φυλαξασθαι τοὺς ἀπειλοῦντας. Καὶ γὰρ ἐπιμελείσθαι θεοὺς ἐνομίζεν ἀνθρώπων, οὐχ ὅν τροπον οἱ πολλοὶ νομίζουσιν. οὗτοι μὲν γὰρ οἰοῦνται, τοὺς θεοὺς τὰ μὲν εἶδεναι, τὰ δὲ οὐκ εἶδεναι· Σωκράτης δ' ἡγείτο πάντα μὲν θεοὺς εἶδεναι, τὰ τε λεγόμενα καὶ πραττομένα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι, καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν, ὅπως ποτε ἐπεισθήσαν Ἀθηναῖοι, Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβεῖς μὲν οὐδὲν ποτε οὐτ' εἰπόντα οὐτε πραξάντα, τοιαῦτα δὲ καὶ λεγόντα καὶ πραττόντα περὶ θεῶν, οἷα τις ἀν καὶ λεγῶν καὶ πραττῶν εἴη τε καὶ νομιζοίτο εὐσεβεστάτος.

ΚΕΦ. β.

Θαυμαστον δε φαινεται μοι και το πεισθῆναι τινας, ὡς Σωκρατης τους νεους διεφθειρεν, ὅς, ὠρος τοῖς - ειρημενοις, πρῶτον μεν ἀφροδισιων και γαστρος παντων ἀνθρωπων ἐγκρατεστατος ἦν· εἶτα προς χειμῶνα και ἄερος και παντας πονοῦς καρτερικωτατος· ἐτι δε προς το μετριων δέϊσθαι πεπαιδευμενος οὕτως, ὥστε πανυ μικρα κεκτημενος πανυ ῥαδιως εχειν ἀρκοῦντα. Πῶς οὖν, αὐτος ὦν τοιοῦτος, ἄλλους ἀν ἡ ἀσεβεῖς ἡ παρανομοις ἡ λιχνοις ἡ ἀφροδισιων ἀκρατεῖς ἡ προς το πονεῖν μαλακοις ἐποίησεν ; ἀλλ' ἐπαυσε μεν τούτων πολλοις, ἀρετῆς ποιησας ἐπιθῦμειν, και ἐλπιδας παρασχων, ἀν ἑαυτῶν ἐπιμελῶνται, καλοισ και ἀγαθοις ἐσεσθαι. Καίτοι γε οὐδε πωποτε ὑπεσχετο διδασκαλος εἶναι τούτου· ἀλλὰ τῷ φανερος εἶναι τοιοῦτος ὦν, ἐλπιζειν ἐποιεῖ τους συνδιατριβοντας ἑαυτῷ, μιμουμενοις ἑκείνου τοιουσδε γενησεσθαι. Ἀλλὰ μην και τοῦ σωματος αὐτος τε οὐκ ἡμελεῖ, τους τε ἀμελοῦντας οὐκ ἐπηρεῖ. το μεν οὖν ὑπερεσθιοντα ὑπερπονεῖν ἀπεδοκιμαζει, το δε, ὅσα γ' ἡδεως ἡ ψυχη δεχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκιμαζε· ταυτην γὰρ τῇν

ἔξιν ὑγιεινήν τε ἱκανῶς εἶναι, καὶ τὴν τῆς ψυχῆς ἐπιμελείαν οὐκ ἐμποδίζειν εἴη. Ἀλλ' οὐ μὴν ἔρτυτικός γε, οὐδὲ ἀλαζονικός ἦν, οὐτ' ἀμπεχονή, οὐθ' ὑποδεδεί, οὐτε τῇ ἀλλῇ διαίτῃ. οὐ μὴν οὐδ' ἐρασιχρηματικούς γε τοὺς συνόντας ἐποιεῖ· τῶν μὲν γὰρ ἀλλων ἐπιθυμιῶν ἐπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπραττετο χρηματά. Τούτου δ' ἀπεχομένους ἐνομιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβάνοντας τῆς ὁμῆλιας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκαλεῖ, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι, διαλεγέσθαι παρ' ὧν ἀν λαβοῖεν τὸν μισθόν. Ἐθαυμάζει δέ, εἰ τις, ἀρετὴν ἐπαγγέλλομενος, ἀργυρίον πραττοίτο, καὶ μὴ νομιζοί το μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κτήσαμενος, ἀλλὰ φοβοίτο, μὴ ὁ γενομένος καλὸς καγαθὸς τῷ τα μέγιστα εὐεργετήσαντι μὴ τὴν μέγιστην χάριν ἔξοι. Σωκράτης δὲ ἐπηγγεῖλατο μὲν οὐδενὶ πωποτε τοιοῦτον οὐδεν' ἐπίστευε δὲ τῶν ξυνόντων αὐτῷ τοὺς ἀποδεξάμενους, ἅπερ αὐτὸς ἐδοκιμάζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλοῖς φίλους ἀγαθοὺς ἐσεσθαι. Πῶς ἀν οὖν ὁ τοιοῦτος ἀνὴρ διαφθίρει τοὺς νέους; εἰ μὴ ἀρα ἡ τῆς ἀρετῆς ἐπιμελεία διαφθορά ἐστίν.

Ἀλλὰ, νῆ Δία, ὁ κατηγορὸς εἴη, ὑπερὸρᾶν ἐποιεῖ τῶν καθεστῶτων νόμων τοὺς συνόντας, λέγων ὡς μωρῶν εἴη τοὺς μὲν τῆς πολέως ἀρχόντας ἀποκυαμοῦ καθιστᾶσθαι, κυβερνήτῃ δὲ μὴδὲνα θείειν κεχρῆσθαι κυαμευτῷ, μὴδὲ τεκτονί, μὴδ' αὐλητῷ, μὴδ' ἐπ' ἀλλὰ τοιαῦτα, ἃ πολλῷ ἐλαττονας βλάβας ἀμαρτανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἀμαρτανο-

μενων· τους δε τοιουτους λογους επαιρειν εφη τους νεους καταφρονεῖν τῆς καθεστωσης πολιτειας, και ποιεῖν βιαιους. Εγω δ' οἶμαι τους φρονησιν ασκοῦντας, και νομιζοντας ικανους εσεσθαι τα συμφεροντα διδασκειν τους πολιτας ἡκιστα γιγνεσθαι βιαιους, ειδοτας ὅτι τῇ μεν βια προσεισιν εχθραι και κινδῦνοι, δια δε τοῦ πειθειν ακινδῶνως τε και μετα φιλιας τα αὐτα γιγνεται. οἱ μεν γαρ βιασθεντες ὡς αφαιρεθεντες μισοῦσιν, οἱ δε πεισθεντες ὡς κεχαρισμενοι φιλοῦσιν. Ουκ οὖν τῶν φρονησιν ασκοῦντων το βιαζεσθαι, αλλα τῶν ισχυν ανευ γνωμης εχοντων τα τοιαῦτα πραττειν εστιν. Αλλα μην και συμμαχων ὁ μεν βιαζεσθαι τολμῶν δεοιτ' αν ουκ ολιγων, ὁ δε πειθειν δυναμενος, ουδενος· και γαρ μονος ἡγοῖτ' αν δυνασθαι πειθειν· και φονευσιν δε τοῖς τοιουτοις ἡκιστα συμβαινει· τις γαρ αποκτεῖναι τινα βουλοιτ' αν μᾶλλον, η ζῶντι πειθομενω χρῆσθαι ;

Αλλ', εφη γε ὁ κατηγορος, Σωκρατει ὁμιλητα γενομενω, Κριτιας τε και Αλκιβιαδης πλείστα κακα την πολιν εποιησατην· Κριτιας μεν γαρ τῶν εν τῇ ολιγαρχια παντων πλεονεκτιστατος τε και βιαιοτατος εγενετο, Αλκιβιαδης δε αὐ τῶν εν τῇ δημοκρατια παντων ακρατεστατος και ὑβριστοτατος. Εγω δ', ει μεν τι κακον εκεινω την πολιν εποιησατην, ουκ απολογησομαι· την δε προς Σωκρατην συνουσιαν αυτοῖν, ὡς εγενετο, διηγησομαι. Εγενεσθην μεν γαρ δη τω ανδρε τουτω φυσει φιλοτιμοτατω παντων Αθηναιων, βουλομενω τε παντα δι' ἑαυτῶν πραττεσθαι, και παντων ονομαστοτατω γενεσ-

θαι. ῥδισαν δε, Σωκρατην απ' ελαχιστων μεν χρηματων αυταρκεστατα ζῶντα, τῶν ἡδονῶν δε πασῶν εγκρατεστατον οντα, τοῖς δε διαλεγόμενοις αυτῷ πᾶσι χρωμενον εν τοῖς λογοις ὅπως βουλοιτο. Ταῦτα δε ὁρῶντε, και οντε οἶω προειρησθον, ποτερον τις αυτω φῆ τοῦ βιου τοῦ Σωκρατους ἐπιθυμησαντε και τῆς σωφροσυνης, ἢν ἐκεῖνος εἶχεν, ορεξασθαι τῆς ὁμιλιας αυτοῦ, η νομισαντε, ει ὁμιλησαιτην ἐκεινῳ, γενεσθαι αν ἱκανωτατω λεγειν τε και πραττειν; Εγω μεν γαρ ἡγοῦμαι, θεοῦ διδοντος αυτοῖν η ζῆν ὅλον τον βιον, ὥσπερ ζῶντα Σωκρατην ἰωρων, η τεθναναι, ἔλεσθαι αν αυτω μᾶλλον τεθναναι. Δηλω δ' ἐγενεσθην ἐξ ὧν ἐπραξατην· ὥς γαρ ταχιστα κρειττονε τῶν συγγιγνομενων ἡγησασθην εἶναι, ευθυς αποπηδησαντε Σωκρατους ἐπραττετην τα πολιτικα, ὧνπερ ἐνεκα Σωκρατους ωρεχθητην.

Ἰσως οὖν εἶποι τις αν προς ταῦτα, ὅτι χρῆν τον Σωκρατην μη προτερον τα πολιτικα διδασκειν τους συνοντας η σωφρονεῖν. Εγω δε προς τοῦτο μεν ουκ αντιλεγω· παντας δε τους διδασκοντας ὁρῶ αὐτους δεικνυντας τε τοῖς μανθανουσιν, ἥπερ αυτοι ποιοῦσιν ἄ διδασκουσι, και τῷ λογῷ προσβιβαζοντας. Οἶδα δε και Σωκρατην δεικνῦντα τοῖς ξινοῦσιν ἑαυτον καλον καὶ γαθον οντα, και διαλεγόμενον καλλιστα περι ἀρετῆς και τῶν ἀλλων ἀνθρωπινων. Οἶδα δε κκακεινω σωφρονοῦντε, εστε Σωκρατει συνηστην, ου φοβουμενω μη ζημιοῖντο η παιοιντο ὑπο Σωκρατους, ἀλλ' οιομενω τοτε, κρατιστον εἶναι τοῦτο πραττειν.

Ἴσως οὖν εἰποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἀδικὸς γενοίτο, οὐδὲ ὁ σωφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν, ὣν μαθησὶς ἐστίν, ὁ μαθὼν ἀνεπιστημὼν ἂν ποτε γενοίτο· Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω· ὁρῶ γάρ, ὥσπερ τὰ τοῦ σώματος ἐργὰ τοὺς μὴ τὰ σώματα ἀσκοῦντας οὐ δυνάμενους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἐργὰ τοὺς μὴ τὴν ψυχὴν ἀσκοῦντας οὐ δυνάμενους. οὐτε γάρ, ἂν δεῖ, πράττειν, οὐτε, ὣν δεῖ, ἀπεχεσθαι δύνανται. Διὸ καὶ τοὺς υἱεῖς οἱ πατέρες, καὶ ὥσι σωφρόνες, εἰργουσιν ὁμῶς ἀπὸ τῶν πονηρῶν ἀνθρώπων, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησὶν οὔσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, καταλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὁ τε λέγων,

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλα διδάξαι· ἦν δὲ κακοῖσι
Συμμεγῆς, ἀπολεῖς καὶ τὸν εὖντα νοῦν·

καὶ ὁ λέγων,

Λυτὰρ ἀνὴρ ἀγαθὸς τότε μὲν κακός, ἀλλοτε δ' ἐσθλός.

Καγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μετρῷ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθάνομενους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι ληθὴν ἐγγιγνομένην. Ὅταν δὲ τῶν νοουθετικῶν λόγων ἐπιλαθῇται τίς, ἐπιλελῆσται καὶ ὧν ἡ ψυχὴ πασχούσα τῆς σωφροσύνης ἐπιθυμεί· τούτων δὲ ἐπιλαθόμενον οὐδὲν θάυμαστον καὶ τῆς σωφροσύνης ἐπιλαθεσθαι. Ὅρῶ δὲ καὶ τοὺς εἰς φιλοπο-

σιαν προαχθέντας, και τους εις ερωτας εκκυλισθέντας, ἤττον δυναμενους τῶν τε δεοντων επιμελεῖσθαι, και τῶν μη δεοντων απεχεσθαι. πολλοι γαρ και χρηματων δυναμενοι φειδεσθαι, πριν ερᾶν, ερασθεντες ουκ επι δυνανται· και τα χρηματα καταναλυσαντες, ὧν προσθεν απειχοντο κερδῶν, αισχρα νομιζοντες εἶναι, τουτων ουκ απεχονται. Πῶς οὖν ουκ ανδεχεται σωφρονησαντα προσθεν, αὔθις μη σωφρονεῖν, και δικαια δυνηθεντα πραττειν, αὔθις αδυνατεῖν ; Παντα μεν οὖν εμοι γε δοκεῖ τα καλα και τα αγαθα ασκητα εἶναι, ουχ ἥκιστα δε σωφροσυνη· εν τῷ γαρ αυτῷ σωματι συμπεφυτευμεναι τῇ ψυχῇ αἰ ἡδοναι πειθουσιν αυτην μη σωφρονεῖν, αλλα την ταχιστην ἑαυταῖς τε και τῷ σωματι χαριζεσθαι.

Και Κριτίας δη και Αλκιβιαδης, ἕως μεν Σωκρατει συνηστην, εδυνασθην, εκεινω χρωμενω συμμαχῃ, τῶν μη καλῶν επιθυμιῶν κρατεῖν· εκεινου δ' απαλλαγεντε, Κριτίας μεν φυγων εις Θετταλιαν, εκεῖ συνην ανθρωποις ανομιμῃ μᾶλλον η δικαιοσυνη χρωμενοις· Αλκιβιαδης δ' αὖ δια μεν καλλος ὑπο πολλῶν και σεμνῶν γυναικῶν ζηρωμενος, δια δυναμιν δε την εν τῇ πολει και τοῖς συμμαχοις ὑπο πολλῶν και δυνατῶν κολακευειν ανθρωπων διαθρυπτομενος, ὑπο δε τοῦ δημου τιμωμενος, και ῥαδιδως πρωτευων, ὡσπερ οἱ τῶν γυμνικῶν αγωνων αθληται ῥαδιδως πρωτευοντες αμελοῦσι τῆς ασκησεως, οὕτω κἀκείνος ημελῃσεν αὐτοῦ. Τοιουτων δε συμβαντων αυτοῖν, και ωγκωμενω μεν επι γενει, επηρμενω δ' επι πλοντη, πεφυσημενω δ' επι δυναμει, διατεθρυμμενω δε ὑπο

πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τοῖσι διεφθαρμένοι, καὶ πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε, τὸ θαυμαστόν, εἰ ὑπερηφάνῳ ἐγενεσθῆν; Εἶτα, εἰ μὲν τι ἐπλημμελήσατῃν, τοῦτου Σωκράτην ὁ κατηγοροῦς αἰτιάται; ὅτι δὲ νέω ὄντε αὐτῷ (ἦν ἱκανὸς καὶ ἀγνώμονεσθαι καὶ ἀκρατεσθαι εἰκὸς εἶναι,) Σωκράτης παρεσχέ σῶφρονε, οὐδενὸς ἐπαινοῦ δοκεῖ τῷ κατηγορῷ ἀξίος εἶναι; Οὐ μὲν τα γὰρ ἀλλὰ οὕτω κρινεταί· τίς μὲν γὰρ ἀνλητής, τίς δὲ καὶ κιθαρίστης, τίς δὲ ἄλλος διδασκαλὸς ἱκανὸς ποιήσας τοὺς μαθητάς, εἰς πρὸς ἄλλους ἐλθόντες χεῖρους φανώσιν, αἰτίαν ἔχει τοῦτου; τίς δὲ πατήρ, εἰς ὁ πᾶς αὐτοῦ συνδιατρίβων τῷ σῶφρονι ἦ, ὕστερον δὲ ἄλλῃ τῇ συγγενόμενος πονηρὸς γενήται, τὸν προσθεν αἰτιάται; ἀλλ' οὐχ ὅσῳ ἀνὰ παρα τῷ ὕστερῳ χερῶν φαίνεται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν προτερον; ἀλλ' οἱ γὰρ πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παιδῶν πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, εἰς αὐτοὶ σῶφρονῶσιν. Οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν αὐτὸς ἐποιεῖ τι φαῦλον, εἰκοτὼς ἀνέδοκε πονηρὸς εἶναι· εἰ δὲ αὐτὸς σῶφρονῶν διετέλει, πῶς ἀνδίκαιος τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;

Ἀλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποίῳν, ἐκεῖνους φαῦλα πράττοντας ὁρῶν ἐπὶ τῇ δίκαιῳ ἀνέπετι-
 μάτο. Κριτίαν μὲν τοίνυν αἰσθανόμενος ἀφροδισίων ἀκρατῆ ὄντα, ἀπετρέπε, φασκὼν ἀνελευξέρον τε εἶναι, καὶ οὐ πρέπον ἀνδρὶ καλῷ κῆραθῷ / Εἰς ὧν δὴ καὶ ἐμῖσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ, ὅτε τῶν

Τριακοντα ὦν νομοθετης μετα Χαρικλεους εγενετο, απεμνημονευσεν αὐτῷ και ἐν τοῖς νομοις εγραψε, λογων τεχνην μη διδασκειν, επηρεαζων ἐκεινῳ, και οὐκ ἐχων ὅπῃ ἐπιλαβοιτο, ἀλλὰ το κοινῇ τοῖς φιλοσοφοις ὑπο τῶν πολλῶν ἐπιτιμωμενον ἐπιφερων αὐτῷ, και διαβαλλων προς τους πολλους οὐτε γαρ ἐγωγε αὐτος τοῦτο πωποτε Σωκρατους ηκουσα, οὐτ' ἄλλου φασκοντος ἀκηκοειναι ἡσθιομην.—Εδηλωσε δὲ· ἐπει γαρ οἱ Τριακοντα πολλους μεν τῶν πολιτῶν και οὐ τους χειριστους ἀπεκτεινον, πολλους δὲ προετρεποντο ἀδικεῖν, εἶπε που ὁ Σωκρατης, ὅτι θαυμαστον οἱ δοκεῖ εἶναι, εἰ τις, γενομενος βῶν ἀγῆλης νομευς, και τας βούς ἐλαττους τε και χειρους ποιῶν, μη ὁμολογοιη κακος βουκολος εἶναι· ἐτι δὲ θαυμαστοτερον, εἰ τις, προστατης γενομενος πολεως, και ποιῶν τους πολίτας ἐλαττους και χειρους, μη αἰσχυνοιτο, μηδ' οιοιτο κακος εἶναι προστατης τῆς πολεως. Απαγγελθεντος δὲ αὐτοῖς τουτου, καλεσαντες ὁ τε Κριτίας και ὁ Χαρικλῆς τον Σωκρατην, τον τε νομον ἐδεικνυτην αὐτῷ και τοῖς νεοις ἀπειπετην μη διαλεγεσθαι. Ὁ δὲ Σωκρατης ἐπηρετο αὐτω, εἰ ἐξειη πυνθανεσθαι, εἰ τι ἀγνοοῖτο τῶν προηγορευμενων. Τω δ' ἐφατην. Ἐγὼ τοιουνν, ἐφη, παρεσκευασμαι μεν πειθεσθαι τοῖς νομοις· ὅπως δὲ μη δι' ἀγνοιαν λαθω τι παρανομησας, τοῦτο βουλομαι σαφῶς μαθεῖν παρ' ὑμῶν, ποτερον την τῶν λογων τεχνην συν τοῖς ὀρθῶς λεγομενοις εἶναι νομιζοντες, η συν τοῖς μη ὀρθῶς, ἀπεχεσθαι κελευετε αὐτῆς. Εἰ μεν γαρ συν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτεον εἰη τοῦ


ορθῶς λεγείν· εἰ δὲ συν τοῖς μὴ ορθῶς, δῆλον ὅτι
 πειρατεον ορθῶς λεγείν. Καὶ ὁ Χαρικλῆς ὀργισθεὶς
 αὐτῷ, Ἐπειδὴ, εἶπε, ὦ Σωκράτες, ἀγνοεῖς, ταδε σοὶ
 εὐμαθεστερα οὐτα προαγορευομεν, τοῖς νεοῖς ὅλως
 μὴ διαλεγεσθαι. Καὶ ὁ Σωκράτης, Ἴνα τοῖνυν, εἶπε,
 μὴ ἀμφιβολον ᾗ, ὥς ἄλλο τι ποιῶ ἢ τα προηγορευ-
 μενα, ὕρισάτε μοι μεχρι ποσων ἐτῶν δεῖ νομίζειν
 νεους εἶναι τους ἀνθρωπους. Καὶ ὁ Χαρικλῆς,
 Ὅσον περ, εἶπε, χρόνου βουλευεῖν οὐκ ἐξεστίν, ὥς
 οὐπω φρονιμοῖς οὔσι· μὴδὲ συ διαλεγου νεωτεροῖς
 τριακοντα ἐτῶν. Μὴδὲ, ἀν τι ωνῶμαι, εἶπε, ἡν πωλῇ
 νεωτερος τριακοντα ἐτῶν, ἐρωμαι ὅποσου πωλεῖ;
 Ναι τα γε τοιαῦτα, εἶπε ὁ Χαρικλῆς· ἀλλὰ τοι συ γε,
 ὦ Σωκράτες, εἰωθας, εἰδως πῶς ἐχει, τα πλεῖστα
 ἐρωτᾷν· ταῦτα οὖν μὴ ἐρωτά. Μὴδ' ἀποκρινώμαι
 οὖν, εἶπε, ἀν τις με ἐρωτῶν ταχα ἐξετασῇ, ποῦ οἰκεῖ
 Χαρικλῆς; ἡ, ποῦ ἐστὶ Κριτίας; Ναι τα γε τοιαῦτα,
 εἶπε ὁ Χαρικλῆς. Ὁ δὲ Κριτίας, Ἀλλὰ τῶνδε τοι σε
 ἀπεχεσθαι, εἶπε, δεήσει, ὦ Σωκράτες, τῶν σκυτεων
 καὶ τῶν τεκτονων καὶ τῶν χαλκεων· καὶ γὰρ οἶμαι
 αὐτους ἤδη κατατετριφθαι διαθρυλλομενους ἵπο
 σοῦ. Οὐκοῦν, εἶπε ὁ Σωκράτης, καὶ τῶν ἐπομενων
 τουτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων
 τῶν τοιούτων; Ναι μα Δι', εἶπε ὁ Χαρικλῆς, καὶ τῶν
 βουκολων γε· εἰ δὲ μὴ, φυλάττον, ὅπως μὴ καὶ συ
 ἐλαττους τας βούς ποιήσῃς. Ἐνθα καὶ δῆλον
 ἐγενετο, ὅτι, ἀπαγγελθεντος αὐτοῖς τοῦ περὶ τῶν
 βωῶν λόγου, ὠργίζοντο τῷ Σωκράτει. Οἷα μὲν οὖν
 ἡ συνουσία ἐγεγονει Κριτία πρὸς Σωκράτην, καὶ ὥς

εἶχον πρὸς ἀλλήλους, εἰρηται. Φαῖν δ' ἂν ἐγωγε, μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μη ἀρεσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης, οὐκ ἀρεσκοντος αὐτοῖς Σωκρατους, ὁμιλησατην, ὃν χρόνον ὁμιλεῖτην αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς ὥρμηκοτε προεστάναι τῆς πολέως· ἐτι γὰρ Σωκράτει συνόντες οὐκ ἀλλοιοῖσι μᾶλλον ἐπεχειροῦν διαλεγέσθαι ἢ τοῖς μάλιστα πρᾶττονσι τὰ πολιτικά. Λέγεται γὰρ, Ἀλκιβιάδην, πρὶν εἰκοσὶν ἐτῶν εἶναι, Περικλεῖ ἐπιτροπῇ μὲν ὄντι ἑαυτοῦ προστάτῃ δὲ τῆς πολέως, τοιαυτὴ διαλεχθῆναι περὶ νόμων. Εἶπε μοι, φάναι, ὦ Περικλείς, ἐχοῖς ἂν με διδάξαι, τί ἐστὶ νόμος; Παντὼς δήπου, φάναι τὸν Περικλέα. Διδάξον δὴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην· ὥς ἐγωγ' ἀκουῶν τινῶν ἐπαινουμένων, ὅτι νομμοὶ ἄνδρες εἰσιν, οὔμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαινοῦ τὸν μὴ εἰδὼτα, τί ἐστὶ νόμος. Ἀλλ' οὐδὲν τι χαλεποῦ πραγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλευόμενος γυνῶναι τί ἐστὶ νόμος· πάντες γὰρ οὗτοι νομοὶ εἰσιν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμᾶσαν ἐγράψε, φράζον ἅ τε δεῖ ποιεῖν καὶ ἅ μὴ. Ποτερον δὲ τὰ γὰθα νομίσαν δεῖν ποιεῖν, ἢ τὰ κακὰ; Τὰ γὰθα, νῆ Δία, φάναι, ὦ μεираκιον, τὰ δὲ κακὰ, οὐ. Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλιγοὶ συνελθόντες γράψωσιν, ὅ τί χρὴ ποιεῖν, ταῦτα τί ἐστὶ; Πάντα, φάναι, ὅσα γ' ἂν τὸ κρατοῦν τῆς πολέως βουλευσαμένον ἅ χρὴ ποιεῖν γράψῃ, νόμος καλεῖται. Καὶ ἂν τυραννὸς οὖν κρατῶν τῆς πολέως γράψῃ τοῖς πολίταις, ἅ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστὶ; Καὶ

ὅσα τυραννος αρχων, φαναι, γραφει, και ταῦτα νομος καλεΐται. Βια δε, φαναι, και ανομια τι εστιν, ὦ Περικλεις; ἄρ' ουχ ὅταν ὁ κρειπτων τον ἥττω μη πεισας, αλλα βιασαμενος αναγκασῃ ποιεῖν ὁ τι αν αυτῷ δοκῇ; Εμοι γε δοκεῖ, φαναι τον Περικλεα. Και ὅσα αρα τυραννος μη πεισας τους πολίτας αναγκαζει ποιεῖν γραφων, ανομια εστι; Δοκεῖ μοι, φαναι τον Περικλεα· ανατιθεμαι γαρ τοι, ὅσα τυραννος μη πεισας γραφει, νομον εἶναι. Ὅσα δε οἱ ολιγοι τοῖς πολλοῖς μη πεισαντες αλλα κρατοῦντες γραφουσι, ποτερον βιαν φῶμεν, η μη φῶμεν εἶναι; Παντα μοι δοι·εῖ, φαναι τον Περικλεα, ὅσα τις μη πεισας αναγκαζει τινα ποιεῖν, ειτε γραφων, ειτε μη, βια μᾶλλον η νομος εἶναι. Και ὅσα αρα το πᾶν τλήθος κρατοῦν τῶν τα χρηματα εχοντων, γραφει μη πείσαν, βια μᾶλλον η νομος αν ειη; Μαλα τοι, φαναι τον Περικλεα, ὦ Αλκιβιαδη· και ἡμεῖς τηλικούτοι οντες, δεινοι τα τοιαῦτα ἤμεν· τοιαῦτα γαρ και εμελετῶμεν και εσοφιζομεθα, οἷα περ και συ νῦν εμοι δοκεῖς μελετᾶν. Τον δε Αλκιβιαδην φαναι· Ειθε σοι, ὦ Περικλεις, τοτε συνεγενομην, ὅτε δεινοτατος σαυτοῦ ταῦτα ἦσθα. Επει τοινυν ταχιστα τῶν πολιτευομενων ὑπελαβον κρειπτονες εἶναι, Σωκρατει μεν ουκ ετι προσῆσαν, (ουτε γαρ αυτοῖς αλλως ηρеспκεν· ειτε προσελθοιεν, ὑπερ ὧν ἡμαρτανον ελεγχομενοι ηχθοντο) τα δε τῆς πολεως επραττον, ὧνπερ ἐνεκεν και Σωκρατει προσῆλθον. Αλλα Κριτων τε Σωκρατους ἦν ὁμιλητης, και Χαιρεφων, και Χαιρεκρατης, και Ἑρμοκρατης, και Σιμμιας, και Κεβης, και

Φαιδωνδης, και αλλοι, οἱ ἐκεῖνῃ συνῆσαν, οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιτο, ἀλλ', ἵνα καλοὶ τε κῆγᾶθαι γενομένοι, καὶ οἰκῇ καὶ οἰκεταῖς καὶ οἰκεοῖς καὶ φίλοις καὶ πόλει καὶ πολῖταις δυναιντο καλῶς χρῆσθαι. καὶ τούτων οὐδεὶς, οὔτε νεώτερος οὔτε πρεσβύτερος ὢν, οὐτ' ἐποίησε κακὸν οὐδέν, οὐτ' αἰτίαν ἐσχεν.

Ἀλλὰ Σωκράτης γ', ἐφῇ ὁ κατηγορὸς, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πειθὼν μὲν τοὺς συνόντας αὐτῷ, σοφωτέρους ποιεῖν τῶν πατέρων, φασκὼν δέ, κατὰ νομὸν ἐξεῖναι παρανοίας ἔλονται καὶ τοὺς πατέρας δῆσαι, τεκμηριῶ τούτῳ χρωμένους, ὥς τὸν ἀμαθεστέρον ὑπὸ τοῦ σοφωτέρου νομιμὸν εἶη δεδεσθαι. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἐνεκα δεσμευόμεντα δικαίως ἀν καὶ αὐτὸν ψέτο δεδεσθαι ὑπὸ τῶν ἐπισταμένων ἃ μὴ αὐτὸς ἐπιστάται· καὶ τῶν τοιούτων ἐνεκα πολλακίς ἐσκοπεῖ, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μαινομένους ψέτο συμφερόντως ἀν δεδεσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δεόντα δικαίως ἀν μανθάνειν παρὰ τῶν ἐπισταμένων. Ἀλλὰ Σωκράτης γε, ἐφῇ ὁ κατηγορὸς, οὐ μόνον τοὺς πατέρας, ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποiei ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς αὐτῷ συνοῦσι, λεγὼν, ὥς οὔτε τοὺς καμνοντάς οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἰατροὶ, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. Ἐφῇ δέ, καὶ περὶ τῶν φίλων αὐτὸν λεγείν, ὥς οὐδὲν ὠφέλος εὐνοὺς εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται· μόνους δὲ φασκεῖν αὐτὸν ἀξιόους εἶναι τιμῆς τοὺς εἰδοτάς τα

δεοντα, και ἐρμηνεύσαι δυναμενους. αναπειθοντα οὖν τους νεους αυτον, ὡς αυτος ειη σοφωτατος τε και αλλους ἱκανωτατος ποιῆσαι σοφους, οὕτω διατιθεναι τους αὐτῷ συνοντας, ὥστε μηδαμοῦ παρ' αυτοῖς τους αλλους εἶναι προς ἑαυτον. Εγω δε αυτον οἶδα μεν και περι πατερων τε και τῶν αλλων συγγενῶν και περι φίλων ταῦτα λεγοντα· και προς τουτοις γε, ὅτι, τῆς ψυχῆς ἐξελθουσης, εν ἡ μονη γινεται φρονησις, το σῶμα τοῦ οικειοτατου ανθρωπου την ταχιστην ἐξενεγκαντες αφανιζουσιν. Ελεγε δε, ὅτι και ζῶν ἕκαστος, ἑαυτοῦ, ὁ παντων μαλιστα φιλεῖ, τοῦ σωματος ὁ τι αν αχρεῖον ἡ και ανωφελες, αυτος τε αφαιρεῖ και αλλῳ παρεχει· αυτοι τε γαρ αὐτῶν ονυχας τε και τριχας  τυλους αφαιρουσι, και τοῖς ιατροῖς παρεχουσι μετα πονων τε και αλγηδονων και αποτεμνειν και αποκαειν, και τουτου χαριν οιονται δεῖν αυτοῖς και μισθον τινειν· και το σιαλον εκ τοῦ στοματος αποπτνουσιν ὡς δυνανται πορρώτατω, διοτι ωφελεῖ μεν ουδεν αυτους ενον, βλαπτει δε πολυ μᾶλλον. Ταῦτα μεν οὖν ελεγεν, ου τον μεν πατερα ζῶντα κατορυττειν διδασκων, ἑαυτον δε κατατεμνειν· αλλ' επιδεικνυν, ὅτι το αφρον ατῖμον εστι. και παρεκαλει επιμελεῖσθαι τοῦ ὡς φρονιμωτατον εἶναι και ωφελιμωτατον, ὅπως, εαν τε ὑπο πατρος εαν τε ὑπο αδελφοῦ εαν τε ὑπ' αλλου τινος βουληται τιμᾶσθαι, μη, τῷ οικείῳ εἶναι πιστευων, αμελῇ, αλλα πειραῖται, ὅφ' ὧν αν βουλοιτο τιμᾶσθαι, τουτοις ωφελιμος εἶναι.

Εφη δ' αυτον ὁ κατηγορος και τῶν ενδοξοτατων

ποιητῶν εκλεγομενον τα πονηροτατα, και τουτοις μαρτυριοις χρωμενον, διδασκειν τους συνοντας κακουργους εἶναι και τυραννικους· Ἡσιοδου μεν το,

Εργον δ' ουδεν ονειδος, αεργειη δε τ' ονειδος,

τούτο δη λεγειν αυτον, ὡς ὁ ποιητης κελευοι μηδενος εργου μητε αδικου μητε αισχροῦ απεχεσθαι, αλλα και ταῦτα ποιεῖν ἐπὶ τῇ κερδει. Σωκρατης δ' ἐπει διωμολογησατο, το μεν εργατην εἶναι, ωφελιμον τε ανθρωπῳ και αγαθον εἶναι, το δε αργον, βλαβερον τε και κακον, και το μεν εργαζεσθαι, αγαθον, το δε αργεῖν. κακον· τους μεν αγαθον τι ποιοῦντας εργαζεσθαι τε εφη, και εργατας εἶναι· τους δε κυβευοντας η τι ἄλλο πονηρον και επιζημιον ποιοῦντας αργους απεκαλει. Εκ δε τουτων ορθῶς αν εχοι το

Εργον δ' ουδεν ονειδος, αεργειη δε τ' ονειδος.

Το δε Ὅμηρου εφη ὁ κατηγορος πολλακις αυτον λεγειν, ὅτι Οδυσσευς

Ὅντινα μεν βασιλῆα και ἐξοχον ἀνδρα κιχει,
Τονδ' αγανοῖς ἐπεισσειν ἐρητυσασκε παραστας·
Δαιμονι', ου σε εοικε κακον ὡς δειδισσεσθαι,
Ἄλλ' αυτος τε καθησο, και αλλους ἰδρνε λασυς.
Ὅν δ' αὖ δημου τ' ἀνδρα ἰδοι, βοωωντα τ' ἐφευροι,
Τον σκηπτρῳ ελασασκεν, ὁμοκλησασκε τε μυθῳ·
Δαιμονι', ατρεμας ἦσο, και αλλων μῦθον ακουε,
Οἱ σεο φερτεροι εἰσι· συ δ' ἀποτολεμος και αναλκις,
Ουτε ποτ' ἐν πολεμῳ ἐναριθμιος, ουτ' ἐνὶ βουλῇ.

Ταῦτα δη αυτον ἐξηγεῖσθαι, ὡς ὁ ποιητης ἐπαινοει

παιεσθαι τους δημοτας και πενητας. Σωκρατης δ' ου ταῦτ' ελεγεν (και γαρ ἑαυτον οὕτω γ' αν φετο δεῖν παιεσθαι,) αλλ' εφη, δεῖν τους μητε λογῳ μητε εργῳ ωφελιμους οντας, και μητε στρατευματι μητε πολει μητε αυτῷ τῷ δημῳ, ει τι δεοι, βοηθεῖν ἱκανους, αλλως τ' εαν προς τουτῳ και θρασείς ὣσι, παντα τροπον κωλυεσθαι, καὶ πανυ πλουσιοι τυγχανωσιν οντες. Αλλα Σωκρατης γε, τὰναντια τουτων, φανερος ἦν και δημοτικος και φιλανθρωπος ὡν' ἐκεῖνος γαρ πολλους επιθυμητας και αστους και ξενους λαβων, ουδενα πωποτε μισθον τῆς συνουσιας επραξατο, αλλα πᾶσιν αφθονως επηρκει τῶν ἑαυτοῦ ὡν τινες μικρα μερη, παρ' ἐκεινου προῖκα λαβοντες, πολλοῦ τοῖς αλλοις επωλουν, και ουκ ἦσαν, ὡσπερ ἐκεῖνος, δημοτικοι' τοῖς γαρ μη εχουσι χρηματα διδοναι ουκ ηθελον διαλεγεσθαι. Αλλα Σωκρατης γε και προς τους αλλους ανθρωπους κοσμον τῇ πολει παρεῖχε, πολλῷ μᾶλλον η Λιχας τῇ Λακεδαιμονιων, ὅς ονομαστος επι τουτῳ γεγονε' Λιχας μεν γαρ ταῖς γυμνοπαιδιας τους επιδημοῦντας εν Λακεδαιμονι ξενους εδειπνιζε' Σωκρατης δε, δια παντος τοῦ βιου τα ἑαυτοῦ δαπανῶν, τα μεγαιστα παντας τους βουλομενους ωφελει' βελτίους γαρ ποιῶν τους συγγιγνομενους απεπεμπεν.

Εμοι μεν δη Σωκρατης, τοιοῦτος ὡν, εδοκει τιμῆς αξιος εἶναι τῇ πολει μᾶλλον η θανατου' και κατα τους νομους δε σκοπῶν αν τις ταῦθ' εύροι. Κατα γαρ τους νομους εαν τις φανερος γενηται κλεπτων η λωποδυτῶν η βαλαντιστομῶν η τοιχωρυχῶν η

ανδραποδιζόμενος η ἱεροσυλῶν, τουτοῖς θάνατος
ἐστὶν ἡ ξημία· ὧν ἐκεῖνος παντῶν ἀνθρώπων πλεῖσ-
τον ἀπεῖχεν. Ἀλλὰ μὴν τῇ πολεὶ γε οὐτε πολέμου
κακῶς συμβάντος, οὐτε στάσεως, οὐτε προδοσίας,
οὐτε ἀλλοῦ κακοῦ οὐδενος πώποτε αἰτιος ἐγενετο.
Οὐδὲ μὴν ἰδίᾳ γε οὐδὲνα πώποτε ἀνθρώπων οὐτε
ἀγαθῶν ἀπεστερησεν, οὐτε κακοῖς περιεβαλεν· ἀλλ'
οὐδ' αἰτίαν τῶν εἰρημένων οὐδενος πώποτ' ἐσχε.
Πῶς οὖν ἐνοχὸς ἀν εἰη τῇ γραφῇ; ὅς ἀντι μὲν τοῦ
μὴ νομίζειν θεοὺς, (ὥς ἐν τῇ γραφῇ ἐγεγραπτο,)
φανερὸς ἦν θεραπευτῶν τοὺς θεοὺς μάλιστα τῶν
ἀλλῶν ἀνθρώπων· ἀντι δὲ τοῦ διαφθεῖρειν τοὺς
νεοὺς, (ὁ δὲ ὁ γραψάμενος αὐτὸν ἡτῆτο,) φανερὸς ἦν
τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἐχοντας
τουτῶν μὲν παντῶν, τῆς δὲ καλλιστῆς καὶ μεγαλο-
πρεπεστατῆς ἀρετῆς, ἥ πόλεις τε καὶ οἴκους εὖ
οικοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων,
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METHOD OF STUDY.

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